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MATERIALISTIC INTERPOLATION OF
AL-QURAN UNDER
PRETENSE OF TRANSLATION

BY

AURANGZAIB YOUSUFZAI

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aurangzaib.yousufzai@gmail.com
www.aurangzaib.tk

FOREWORD

This book presents an analytical study based on a recently discovered *hypothetical*, but most likely, *conspiracy* hatched against the ultimate Holy Scripture, Al-Qur'aan, in our modern times. The *hypothesis* takes into account recent on-ground realities emerging from a gradual turn of events taking place in the course of Quranic research work in progress at the Forum under investigation, and corresponding discussions on its website in Lahore (Pakistan), for some time in the near past. Due to alarming nature of the inexorable logic being disseminated, which later proved to be inextricably bound up with a fundamental AGENDA, and perceiving its far-reaching destructive impact, it became imperative that a careful evaluation thereof is made by this humble writer and close associates – some of them having been founder members and enthusiastic participants of this Forum since its inception a couple of years back. This writing therefore represents the end results arrived at after a collective in depth deliberation. It also offers short glimpses into the history to highlight the stunning similarity between the present conspiracy and the great medieval conspiracy and sabotage that had successfully transformed the true Quranic Discipline (Deen) into a "Religion", in the early days of Islam. By virtue of the alarming homogeneity found between the two conspiracies, utmost precaution by Quranic community is solicited.

It must be brought to the attention of readers that, after the exposure of this *conspiracy theory*, majority of the said Forum's executive members, as well as the entire group of serious minded learners and knowledgeable, intellectual participants of discussions, have apologized from further contributions at the said Forum. It goes without saying that they have decided in favor of an outright rejection of the new, westernized, atheistic approach recently adopted by the respected Head of this institution and a small team of a scant few like-minded supporters.

This volume is a close translation of the original Urdu version entitled "Qurani Tarjume Ki Aarr Mein Deen-Allah Ki Maddiyyat Saazi" (قرآنی ترجمے کی آڑ میں دین اللہ کی مادیت سازی), ref. link: <http://addr.pk/a46d6> However, efforts are made to upgrade its level to that of a more comprehensive edition for a wider awareness of the impending perils, by English speaking audiences around the globe.

This study, being purely of objective nature, is driven exclusively by written commitments made by the respected Head of the said Forum, which naturally form an integral part of that forum's record. This record can be checked by scanning through the forum's archives. In ready proof thereof, copy/pastes from his writings are invariably presented. Hence, no subjective arraignment by this Writer is meant or employed, wholly or in part, representing a personal rejection, sectarian prejudice or convictional bias against the Forum or its Head. Viewpoints from Qur'an, as well as from latest developments in human knowledge, have definitely been submitted as arguments in rebuttal. Therefore, no complaints against this writer of a blame game/wishful indictment will hold validity. A little bit of justified condemnation may be noticed of the insanity and foul language purposefully allowed on the Blog pages by the learned translator/head of the forum, under the fake slogan of 'democracy', in spite of voicing continued indignation by senior members and irrespective of persistent advice and appeals to the contrary by this writer .

Efforts are made by the Forum Head to offset the effects of his exposure by trying to 'disown' or 're-interpret' his written Convictions with the aim of diverting readers' attention from his real and exposed motives. However, 'errors of commission', irrespective of whether those really are 'errors' or a deliberate 'AGENDA', can't always be neutralized through lame excuses, or some amount of re-interpretations, or a display of some easy-to-twist Verses. The havoc being played by him with the Quranic philosophy can hardly be regarded as the work of a true Muslim. His mission, beyond a fraction of doubt, smacks of open animosity towards Islam's fundamental philosophy and its lofty Ideals.

However, a sincere repentance of the sin of anti-Quran designs, with a lasting renunciation of past misconceptions and wrongful convictions, always stands as the sole, divinely ordained, conclusive *remedy* for restoration of one's lost faith, repute and credibility.

May Allah endow us the spirit to defend His Eternal Guidance for Humanity from evil designs and underground conspiracies.

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ACKNOWLEDGING THE TRUTH

The first reaction the title of this book may generate in the mind of a reader would embody these questions : What?? How can a ***Divine discipline*** be related with ***MATERIALISM***? How can ***Quranic exegesis be secularized*** by manipulating ***its own text***? How can ***a Divine Scripture***, and its "so-called" translation, be exploited as a tool for disseminating ***secularist convictions***and for discarding its own pristine "ethical/spiritual values and ideals"? How can a ***heathen philosophy*** be interpolated in the ***Divine Injunctions***? How can a Systematic ***propagation of Atheism*** be unleashed using a Book of unquestionable ***monotheism***?No way!Utterly impossible!

But, dear Readers, the present age is that of turning impossibilities into realizable possibilities. Man's freedom of action stays "absolute" and, by virtue of that freedom, he can't be prevented from indulging in deceptive ideologies and subversive undertakings. He is often seen easily tempted into criminal or destructive ventures, individually, collectively or on national level, by promises or prospects of lucrative returns. And the proof of this fact is evident from the performance of a so-called "Quranist Group" amongst us that has taken up the responsibility of executing the vicious project of humiliating and downgrading the human species, blessed admittedly with high moral values and a self conscious existence, to the lower and unenviable stage of pure animal living, and to the selfish satisfaction of its instinctive pleasures alone.

Obviously, the execution of this project was not possible without a careful planning aiming at manipulating and twisting the true essence of Divine teachings. Therefore, strictly following that manipulative methodology, this nefarious mission refuses to accept the ***Divine source of Revelation***; denies the ***physical existence of Messengers***; declares the ***Creator's existence as a farce***; denies ***life after death***; advocates ***free sex in the Islamic society***; propagates the deceptive western terminology of ***"human rights"***; and insists on the rebuttal of every universal value and truth that cannot be made visible in ***material form***, or which cannot produce a ***physical proof*** of its existence. And this whole process is being carried out by twisting and distorting the Quranic translations in such a way as to represent most of the Quranic interpretations in the garb of ***Western Philosophy of Materialism***.

The relevant details are submitted for your kind perusal in proper sequence. It was deemed a foremost duty to forewarn the Muslim intelligentsia about this sinister menace, which is fulfilled to the best of this humble writer's capacity, with the request that this Group's true identity be exposed within your circles of influence and acquaintance. Writings may also be undertaken in an effective way in order to forestall the impending threat.

Materialism's founding father was the **Greek Philosopher Democritus (470 BC)**. In the later years many philosophers followed his school of thought and defined materialism in their own individual way. In brief this philosophy preaches:-

1. *that materialism does not recognize super natural powers. Whatever takes place in this world is the result of interaction of nature's elements;*
2. *that the state of the universe at a given time is an essential result of the earlier interaction and division of natures' powers. Therefore, it implies that no new element or power emerges in the universe, nor some element or power enters the universe from outside. What we name as a new element is actually a new arrangement of the present elements. This claim of the materialists is called Determinism, or Mechanism, or Mechanistic Determinism.*
3. *that whatever exists in this universe, is originally matter and there is nothing beyond matter.*

The *Quranic translations* undertaken by the "Quranic Group" under investigation, revolve essentially under the three points elaborated above.

In spite of radical changes taking place in the basic theories of Science with the passage of time, the fact remains that the element of *materialism* embodied in the western thought continued to acquire strength. In spite of the rebuttal of objections raised against religion by the older science and rationalism, the new Science has consistently maintained its hostile stance against the truth of the Divine doctrines. The caravan of Western thought and vision still follows the path of materialism and of a gross repulsion of theistic philosophies. This ideological direction is doubtlessly dictated by the legacy of religious coercion and barbarism the European nations have suffered for long centuries with the result that a revenge psychology against religion has become an integral part of their mindset.

Allama Iqbal had realized that the Muslim is influenced by *materialistic western civilization* and its various manifestations; so he tried to offset its effects from the Muslim mind with a faithful attack on its philosophy. He assured the Muslims that this civilization is doomed and can't be rescued. The foundations of sciences and the ideals propagated by the *materialistic/atheistic civilizations* were severely criticized by Iqbal and the whole doctrine of immorality was condemned. On behalf of Lenin, Iqbal speaks:-

Yeh 'ilm, yeh hikmat, yeh tadabbur, yeh hukoomat
 Peetay hain lahu, daitay hain ta'leem-e-masawaat
 Bekaari-o-'uryaani-o-mekhwari-o-aflaas
 Kya kum hain farangi madniyyat ki futoohaat
 Woh qaum keh faizaan-e-samaawi se ho mehroom
 Had uss kay kamaalaat ki hay barq-o-bukharaat
 Hay dil ke liye maut mashinon ki hukoomat
 Ehsaas-e-murawwat ko kuchal daitay hain aalaat

یہ علم، یہ حکمت، یہ تدبیر، یہ حکومت	پیتے ہیں لہو، دیتے ہیں تعلیم مساوات
بیکاری و عریانی و میخواری و افلاس	کیا کم ہیں فرنگی مدنیت کی فتوحات
وہ قوم کہ فیضانِ ساوی سے ہو محروم	حد اس کے کمالات کی ہے برق و بخارات
ہے دل کے لیے موت مشینوں کی حکومت	احساسِ مروت کو کچل دیتے ہیں آلات

As a matter of fact, the *materialists* keep engaged in the fruitless struggle of discounting the *non-material reality* that man, in his creative process, has been blessed with a constant inherent urge to seek knowledge. He seeks to know his self- he looks for an inspiring entity that he can follow as an ideal for his own self. This is the probe that eventually grants man the consciousness and identity of his self. This is the stage of consciousness that helps man to evolve within the parameters of his creative plan determined by the Creator and draw closer to his destiny. As soon as he enters the elementary stage of mental maturity, his search takes start and then, as his consciousness continues to evolve, continues in the direction of higher goals. This search does not end with his physical death because its basic ingredients, viz., knowledge, thought, feelings, acts, remain well preserved in his unconscious mind till the last moment of his physical life. This preserved record is a manifest evidence of the eternal reality that life continues beyond physical death of organism. When life enters the higher conscious stage, this legacy of previous record helps

it as a means of sustenance on its journey ahead. It makes its next stage of evolutionary process fruitful, and affords ease and enlightenment. I think, in this perspective, in the light of Divine guidance and modern knowledge, man's speculation comes to its end at this point. Apparently, to apprise us of the form of life in the Hereafter, at the present stage of our consciousness, was not stipulated in the manifesto of Creator's exalted wisdom. Only the verbal confirmation of the phenomenal existence of the Hereafter was thought enough to satisfy our constant urge to know. The knowledge about the form of our post-death existence was declared as "Ilm-e-Ghayib" (the Knowledge of the Unknown), which is known only to that Eternal Being (6/59).

Dear Readers, it was this natural urge of knowing which kept this humble student too constantly wandering around. To know the eternal truth of life he joined eventually, after scanning through major known schools of thought, the almost exclusive Quranic groups one by one. Whatever research material was encountered in this voyage of discovery was thoroughly studied and its quintessential fully digested. In the context of this ceaseless quest, there lies a lengthy tale of life's unbridled ride, of which a very brief reflection is presented through this verse :-

Rau men hay rakhsh-e-Umar, kahaan daikhye thamay
Nay haath baag per hay nah paa hay rakaab men

رو میں ہے رخش عمر، کہاں دیکھیے تھمے
نے ہاتھ باگ پر ہے نہ پا ہے رکاب میں

But after going through all the exigencies of life, if this fragile being may venture to claim that, at the cross roads of the age of reason, it now stands face to face with this situation:-

Tamaam dafter-e-hikmat ulat gayaa hoon men
Magar khula na abhi tak kahaan hoon men

تمام دفتر حکمت الٹ گیا ہوں میں
مگر کھلا نہ ابھی تک کہاں ہوں میں

it would still be an erroneous assessment; because when one starts claiming that one knows whatever could possibly be known one becomes obstinately immovable – the state of "Jaheem"; and to explore all the treasures of wisdom, in true sense of the word, many life-times may prove grossly insufficient. On the other hand, one devoting his entire life in a sincere pursuit, is often granted, under nature's benevolent process, a worthwhile success in achievement of

one's goals. At least, one is enabled to identify and realize his humble standing in the arena of learning.

Hence, the mystery of life disclosed itself to the writer in the sense that though man, in his long journey of evolution, has indeed witnessed his much coveted ideal in vibrant physical existence, in the exalted persons of Divine Emissaries, but in acquiring the exalted attributes of that ideal, the temptations of life's material aspects, arising out of animal instincts, create countless obstacles in his way by overpowering the opposite urges of his higher conscious self. When the lower materialistic ideals dominate the higher conscious values, man, who still is passing through his evolutionary process, stumbles and recedes to inferior levels in spite of his academic achievements and divine virtues endowed by the Creator. In spite of all the valuable acquisitions in the benevolent company of contemporary scholars, this humble student had to sustain unexpected shocks in the course of learning and research at one point or another. These were the teachers who, from a distance, exuded an aura of brilliance and ingenuity, looking like lofty cedars in their fields of expertise. This humble student, acknowledging his own meager heritage of knowledge and aware of his humble capacities, still wandering around seeking the Abstract Truth and the Spirit of Divine Guidance, always felt a sense of pride in surrendering to their scholarly prowess. From close observation, the ultimate realization came to light that we follow an intrinsic tendency to go after appearances that always prove deceptive. The conclusion thus arrived at can be interpreted through this verse:-

“Ker sakte thay jo apney zamaanay ki imaamat

Wo kohna dimaagh apnay zamaanay ke hain pairu”

وہ کہنہ دماغ اپنے زمانے کے ہیں پیر و کر سکتے تھے جو اپنے زمانے کی امامت

Though opportunities of learning were seized upon relentlessly, and for that, this humble student remains full of gratitude, with his gaze sticking to the ground in respect, still, the ultimate loyalty of a Quranist must rest with Quran. Loyalty to mortals and earthlings may leave men poor and debased, but allegiance to the “Super Companion” will enable them to form characters after the divine similitude. To differ from his teachers is man's right and is a proof of his individual freedom. Unwavering faith is liable to the Creator alone and is embodied in an endless affiliation with His Book over and above all other worldly considerations. When the sacred injunctions of the same Exalted Companion were seen slaughtered on the altar of materialistic

philosophy, this writer felt compelled to embark upon their defense and retaliatory measures. So here he stands, in earnest faith, taking this opportunity of presenting to you, in total sincerity, whatever he deemed right on this important issue. Your wise attention will be a source of honor and pride.

The last learning companionship was with Lahore's "Silsila-e-Da'wat-e-Qurani" (Aastana). Joining them, after having graduated from Allama Pervaiz' school of thought, looked, initially, like entering a senior grade in the same field of specialization. It looked like the quest of knowledge finally acquired its so-coveted destination. Like one suffering from incessantly burning passion, at long last found soothing solace. Like a new, vast field of endeavor opened its wide arms in a warm welcome. But after a few years of research a chain of discoveries started coming up by which it transpired that there was much concealed below the surface than visible. The whole biographical episode can be explained metaphorically in these few verses :-

Apni jaulaan-gaah zair-e-aasmaan samjha tha men
 Kis rabaat-e-kuhnah ko apna jahaan samjha tha men
 'Arsa-e-mahshar men mery khoob ruswaa'i hui
 Dawar-e-mahshar ko apna raazdaan samjha tha men
 Thi who ik darmaandah rehroo ki sadaa-e-dardnaak
 Jis ko aawaaz-e-raheel-e-kaarwaan samjha tha men

اپنی جولان گاہ زیرِ آسمان سمجھا تھا میں کس رباطِ کہنہ کو اپنا جہاں سمجھا تھا میں
 عرصہ محشر میں میری خوب رسوائی ہوئی داویر محشر کو اپنا رازداں سمجھا تھا میں
 تھی وہ اک در ماندہ رہرو کی صدائے دردناک جس کو آوازِ رحیل کا ررواں سمجھا تھا میں

Consequently, the final conclusion of this humble student's life long research and experience on the existing state of human race currently occupying the benevolent mother earth is presented most respectfully to you through these verses, as the Acknowledgement of Truth:-

Ab tak bazm-e-johol men hay nadaan data huwa
 Ab tak hay ilm-o-aql-o-hunar men ghataa huwa
 Ab tak libaas-e-zehn-o-zakaa hay phhata huwa
 Ab tak hay khaak men insaan ataa huwa
 Har chand keh khaak-e-teerah se baalaa hay aadmi

اب تک بزمِ جہل میں ہے ناداں ڈٹا ہوا اب تک ہے علم و عقل و ہنر میں گھٹا ہوا

اب تک لباسِ ذہن و ذکاء ہے پھٹا ہوا اب تک ہے خاک میں انسان اٹا ہوا
 ہرچند کہ خاکِ تیرہ سے بالا ہے آدمی

There is no remedy for those who have established firm convictions on the basis of wishful translations, by going against Arabic lexicons, Grammar rules and structures of sentences. The core issue, however, constitutes upon the basic concepts the contender has cultivated about the Divinity and Divine guidance, and upon the status he has awarded to its eternal injunctions; or, in some cases, upon the secret targets concealed behind his entire manoeuvring.

May this humble writer's fears and apprehensions prove unrealistic, or, may the All-Knowing Allah transform the evil designs into good intentions. Let us go through briefly the formidable historical context of this most important topic.

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FOCALIZATION OF SUBJECT MATTER

Abhi giraani-e-shab men kamee nahi aa'ee
 Nijaat-e-deeda-o-dil ki gharri nahi aa'ee
 Barrhay chalo keh who manzil abhi nahi aa'ee

ابھی گرانی شب میں کمی نہیں آئی نجات دیدہ و دل کی گھڑی نہیں آئی
 بڑھے چلو کہ وہ منزل ابھی نہیں آئی

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THE END OF "AL-HUKM"

In 656 C.E. the most regrettable episode of the assassination of Caliph Uthmaan, in its actual perspective, served to turn a golden dream into a catastrophic nightmare. It was tantamount to depriving the Muslim nation of its entire sustenance of life. This tragic chapter of history sealed the fate of the first life-line of Divine Discipline, viz., "Al-Hukm". "Al-Hukm", in essence, is the particular term Qur'aan has specifically used for the 'Divine Rule'. In the backlash of the martyrdom of Caliph Uthmaan, through the unanimous vote by nation's elders, Ali bin Abu Talib was elected as the Successor. On this occasion, against the better advice of senior Companions, orders for the dismissal of all the Usmanide governors were issued. This step generated serious repercussions. The powerful governor of Syria, Ameer Mu'aawiya bin Abu Sufyaan refused to accept his dismissal and raising his claims for recompense of Uthmaan's blood, declared his autonomous rule over the territories under his jurisdiction. Thus only 24 years after the sad demise of the holy Messenger, demolishing the "Al-Hukm", Amir Mu'aawiya managed to lay the foundations of an un-Islamic, un-Quranic, autocratic and monarchic rule over the Divine Kingdom. (Ibn-e-Atheer, Akhbaar At-Tawaal, Imam Tabari). And in this way the first stage of the destructive mission of contemporary Jewish elders (Arabs and non-Arabs) was accomplished. Iqbal has mourned this great tragedy in these words:

Khood tilsam-e-Qaisar-o-Kisraa shakist
 Khood sar-e-takht-e-malookiat nashist
 'Arab khood raa beh noor-e-Mustufa soakht
 Chiraagh-e-murdah-e-Mashriq ba raa faroakht

خود طلسم قیصر و کسری شکست خود سر تخت ملوکیت نشست
عرب خود را به نور مصطفی سوخت چراغ مرده مشرق بر افروخت

Religion-ization of Divine Discipline

The second big stage in the process of devastation of Divine Discipline (Deen) consisted in "***the demolition of the Real Islam and the fabrication of a Fake Islam***". The core strategy envisaged for this stage was embodied in the "***Religion-ization of the Divine Discipline***". With the demolition of "Al-Hukm", the anti-Islamic, retrogressive forces assumed the seats of absolute authority over the Caliphate and the efforts to achieve the second stage of devastation became free from all impediments and threats. Accordingly, the contemporary Jewish elders, under the overall sponsorship of new rulers, accomplished this target through the following extremely organized and integrated mechanisms, during the period from 661 to 750 C.E.:-

- Ritualization of Divine Discipline on the pattern of prevalent Judaism and Christianity;
- Focusing all emphasis and concentration upon Recitation, Worship, Dogmas, Superstitions and Blind Following;
- Launching of the project to radically alter the Quranic message by an irrational, mythical interpretation (tafseer), starting the second half of first century Al-Hejira;
- Derivation of most of the myths from the prevalent unreliable interpretations of the Old Testament;
- Introducing the art of fabrication of Rivayaat (tradition) based on concocted stories of Shaan-e-Nuzool in order to create a false background and misleading justification for the mythical interpretations; and subsequently, to elevate this menace gradually to the scale of a country-wide industry;
- In other words, ascribing a prolonged chain of false narrations to the exalted person of the Divine Messenger, called "taqawwal";
- This "taqawwal", according to Quran, was a serious offense against which Allah swt had warned in the strictest manner. (please check the Divine injunction, Verse 69/44-46:-

"Wa laou taqawwal 'alayina ba'adh al-aqaweel, la-akhazna-hu bil-yameen, thumma la-qata'na min-hul wateen".

(Translation: *In case (this Messenger) was to ascribe some sayings in our name, we would hold him firm on his right and rip his main blood artery apart.*)

The project of religious ritualization of Divine Discipline was accomplished by the year 750 C.E. and served to imprint on the chapters of history the legacy of an impractical, irrational and mythical interpretation of most of Qur'an's commandments. This legacy, which buried the reality of Allah's universal Message under the debris of thousands of tons of devastating rituals and dogmas, was to remain enforced upon Muslim civilization for the next 1300 years to come. This tragedy sealed the fate of millions of poor, common Muslims who were doomed by its brutal effects to a life of perpetual slavery and helplessness under the tyranny of autocratic, heartless, inhuman rulers. This autocratic ruling class clings to seats of power to this day and the endless chain of misery, destitution and sufferings for the general Muslim public continues unabated. Along with it, the retribution of the grave sin of ritualization of Divine Discipline also persists endlessly in the form of prayers, chanting, recitations, 'meelaads', 'namaaz', fasting, counting on rosary beads, worship spells, and magic, etc. – a curse that does not seem to end its evil influence.

Partial analysis of History of the Early Period

Let us make it clear here, incidentally, that major part of the glory of Muslim Empire of the Middle Ages, whose splendor and majesty is eulogized day and night by the ill-informed nostalgic Muslim of today was, in reality, the result of aggressive designs of Arab imperialists who called themselves Muslims. The real Islamic State viz. "Al-HUKM" was wiped out from the face of the earth ruthlessly as early as 40 AH, immediately after the end of the "Pious Caliphate", along with its true historical record, its official archives, its archaeological remains and all other remnants, through a systematic, concerted and vicious campaign. This blood soaked episode of history is not the focus of this writing; therefore, we are unable to shuffle through those appalling details. However, for the general public, the poor classes and the new converts and non-Muslims, the succeeding despotic Arab rule was a nightmare in the aftermath of which they could not think of ever enjoying the so-acclaimed Quranic equality, as they were doomed to be victims of an unfathomable economic disparity, racial and class prejudice and a full-fledged exploitative feudal and dictatorial system of governance for ever.

As a proof of the above analysis, a careful study of the short reign of Hadhrat Umar bin Abd al-Aziz (717-719 C.E.) is recommended. A research in the radical changes in the style of governance that he brought about, and the basic reformative policies that he introduced in the prevailing coercive dictatorial system of government will be highly enlightening. Along with it, this historical fact is also an eye-opener that this Perfect MOMIN had to die of poisoning by his own close relatives, as a 'retribution' for trying his best to re-establish the real Islamic spirit of governance, viz., "AL-HUKM". And thus, the un-Quranic, coercive reign of the Umayyads was as quickly restored after a short pause as if no real pause had ever taken place.

The territories adjoining Arabia, or distant, that posed a threat of confrontation against the new Islamic Movement, had been conquered before the demolition of the "Pious Caliphate". Afterwards, it was the autocratic, brutal, dynastic rule of the Umayyads who had succeeded in planting themselves at the helm of affairs. And it was these symbols of the Arab Imperialism who exercised their lust for acquiring a big empire by utilizing the vast resources and the heritage of great spiritual and patriotic fervor bestowed upon Muslim masses by the New Doctrine (Deen). Looking from the perspective of the outer perimeter of contemporary history we note that in the initial Muslim period, the vast and prompt conquests of the vast territories of Middle East, Armenia, Aazar-e-Baijaan, Central Asia, North Africa and southern Europe had become possible due to a total economic and military bankruptcy of both the contemporary super powers in those regions.

Analysis from the outer historical parameters amply proves that both Sasanides and Byzantine empires, after a 20 year long engagement in continued military confrontations against each other (610-629 C.E.), were rendered feeble and incompetent to fight or defend themselves effectively, while the Islamic Movement was still passing through the initial phase of their internal struggle and the process of uprising. Therefore, the supremacy acquired later through quick conquests was mainly afforded by the absence of a big and effective power in the region – by a power vacuum. Indeed, as a result of the new revolutionary philosophy of life, a great amount of devotion and endless spirit of struggle remained alive, as powerful elements, among the Muslim masses for a long time to come, which was exploited for the personal aims and vicious designs of the Arab imperialists.

The threat of Direct Interpretations of Quran in the present age

Dear Readers, after a lapse of about 1400 years, in the aftermath of freedom from the domination of Western colonial powers and re-awakening of thought process, several Muslim groups have now made it incumbent upon them to explore and discover their lost Paradise, which they believe is concealed in Qur'aan's rational interpretation. This widespread struggle among modern Muslims has posed a big threat to the contemporary Jewish elders (The Illuminati) - that of the exposure of their medieval elders' successful historical espionage against the truth of Qur'anic texts. In Allama Iqbal's words :-

'Asr-e-haazir kay taqaazon se hay lekin khauf yeh
Ho na jaaey ashkaara shar'ae Paighamber kahin

عصر حاضر کے تقاضوں سے ہے لیکن خوف یہ ہونہ جائے آشکارا شرع پیغمبر کہیں

So, once again the same old historic scenario encounters them, viz.,

- How to stop the exploration and exposition before Muslim masses of a pure and unadulterated version of the Divine Discipline?
- Why not wrap up the Divine Discipline into the *garb of materialism* while working behind the façade of the current dexterous activity of discovering its rational and thought provoking exegesis?
- A *materialistic interpretation of Quranic texts* be promoted which apparently must look rational & practical, but must portray an underlying *denial of the identity or the recognition of such attributes of God* as 'The Creator' and 'The Nourisher/Sustainer'; must discard/discredit the *existence of physical personalities of Messengers*; deny the *Divine Revelation*, and declare the *Hereafter* a mere superstition.
- Attainment of the rights and privileges of physical worldly life alone must be declared as the true spirit of Quranic teachings, or the essence of the Divine Guidance. The human life, doubtlessly known as possessing an assortment of high spiritual and conscious values, must be defined with reference only to its animal organism, and therefore, only to the socio-economic aspect of its being. Thus the satisfaction of its physical organism and instinctive needs alone must be recognized as man's ultimate goal and purpose. And in the

end, to face a doomed annihilation after dispersal of his body, must be declared as the ultimate fate.

- Presently, a particular group must be chosen amongst the Muslims that may look well equipped with the logistics of a Quranic Research Team and be seen busy in that sacred Mission of theirs, but must be, in reality, assigned with the carrying out of the backstage performance of The Illuminati's important AGENDA of a ***new and Purely Materialistic Translation of Quranic Injunctions.***

Dear Readers, a thorough and minute contemplation of recent events and facts has revealed the terrifying reality that the modern global Zionist Authority, the Illuminati, has, in all likelihood, succeeded in hiring the services of a 'so-called' Quranic establishment, out of the Muslim multitude, to implement its new round of subversive AGENDA. The work on this evil AGENDA of Quran's Materialistic Interpolation has, therefore, already been taken up in a safe and sound environment.

Let us discover, in the next pages, as to what are the official antecedents of this Quranic establishment.

.....

CONTEXTUAL PERSPECTIVE

To raise the spiritually dead, degenerate nation of Muslims of United Hindustan from the abyss of decline, disgrace and slavery, the great unceasing struggle of the illustrious Sir Syed Ahmed Khan in the fields of education, politics and Religion, is not hidden from any individual. This most prominent reformer of Indian Muslim civilization, not only established a historic educational institution to infuse a new spirit of learning and progress, but also laid the foundations of a very bold 'Back to Quran' movement. He was to gear up the long dormant evolutionary process of a nation who were rendered victims of extremely backward social and economic environment, and worn out religious dogmas fabricated upon verbal traditions. Following the trail of one and half centuries of this movement of enlightenment, and its vast background of research, publication and dissemination activities, it is presently the City of Lahore in Pakistan, since the partition of India in 1947, that has been playing a pivotal role in the on-going struggle for Quranic supremacy for the past 63 years. All the prominent Quran related communities, like Maulana Abdallah Chakraraalwi's "Jamaat-e-Ahle-e-Quran, Allama Ghulam Ahmed Pervaiz' "Tulu-e-Islam", the heirs to the Quranic philosophy of Allama Inayatullah Khan Al-Mashriqi, viz., "Khaaksaar Tehreek", Javed Al-Ghaamdi's "Al-Mawrid", Dr. Israr Ahmed's "Tanzeem-e-Islami, and most of the other least known or unknown groups or circles, all have their headquarters in the city of Lahore from where an uninterrupted chain of printed material based on Quranic research is being issued and distributed far and wide, with series of regular lectures and some organizational activities being carried out according to available resources.

SILSILAH-E-DA'WAT-E-QURANI

Among the abovementioned groups of Lahore, one tiny establishment is called "Silsilah-e-Da'wat-e-Qurani", which apparently is working on research oriented projects under the able leadership of the learned teacher and translator, Dr. Qamar Zaman. (For ease of reference, they would henceforth be called "the forum".) This group, in recent years, had achieved the status of a credible school of thought on account of Dr. Zaman's various writings on crucial Quranic themes based upon his purely grammar-based translations. This group has also launched, with the name of "aastana.com", its own website and particularly a blog for academic and intellectual exchange of views where some people with Quranic background, from home and abroad,

are actively participating. However, in the light of some radical changes that have taken place recently in their policies, this forum's aims and targets have become engulfed into a maze of controversies. Owing to its materialism based fresh philosophy, this forum has recently been exposed as a super-active instrument in the vicious campaign of *Quran's materialistic interpolation*. In the context of the current AGENDA of "Illuminati's" anti-Quran designs, all investigations seem to single out this particular group. In view of the anti-Quran propaganda unleashed by this forum, it is feared that in the absence of a united, organized initiative for its rebuttal, this stage of their foreign master's plans may also meet its target of popular acceptance among the Quranic community of Muslims. The fast expanding westernization in a substantial section of our society has already cultivated a favorable mindset for its popularity. Moreover, it is out of question that our Government might take an interest in forestalling this disastrous venture. All of us are very well aware that Muslim power elite's preferences are often radically different from people's common aspirations. This class is rather acting as vassal rulers under their foreign masters for the sake of perpetuation of their anti-public rule and would be more than willing to act in its masters' interests as and when ordered to do so.

This interesting episode took a start during the course of open discussions on the forum, where after about one a half years of exchange of views, Respected Doctor Sahib's (henceforth referred to as 'the learned translator') hitherto unknown and carefully concealed faith and convictions suddenly started coming to light. For some of his orthodox Quranist companions, these were tantamount to shocking revelations culminating into a radical transformation of his known and recognized line of thought. These convictions were quite perceptibly materialism-based and for this humble writer and some other companions came as a severe jolt. The writer, who had joined this school of thought as a colleague and student and valued its teachings as an advanced step of the Quranic research and dissemination effort initiated by the Respected Allama Pervaiz and contemporary Quranic scholars in Pakistan, was regretfully compelled to take a hostile stand by announcing his differences of opinion, in the first instance, leading eventually to dissociate himself from the forum. It might be construed as an extreme step, but one can't help against the dictates of one's human conscious self which won't recommend a rapport with a forum where one's fundamental Quranic composites of faith may encounter antagonism; or where he may constantly be confronted with official opposition notwithstanding the serious and sincere degree of close involvement. In Verse 5/2, the Almighty ordains :-

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"WA TA'AWANOO 'ALAL-BIRRI WA AL-TAQWAA, WA LAA TA'AWANOO 'ALAL-ITHMI WAL-'UDWAAN".

(Translation: And cooperate all of you in righteousness and piety, and do not cooperate in sin and transgression.)

As the learned translator's writings, surfaced up till recently, were limited to the explanations of a few particular themes, his core convictions and concealed designs had not been exposed to general public. These particular themes consisted of Salaat, Zakaat, Soum, Hajj, Halaal-o-Haraam, Malaaikeh, etc. and readers are aware that these Quranic themes were explained linguistically with rationality and special emphasis on rules of Arabic grammar. While pointing out the flaws of traditional translations, efforts were made to present a grammatically more justified version. Although, the element of opposition, to a great extent, does exist, but you can notice that a substantial number of people with a vibrant Quranic mindset have been in agreement, in some measure, with the learned translator's viewpoint. This writer too joined this forum through the medium of these writings and remained a devoted companion of the learned translator in this academic pursuit. In the last about four years, wrote complementary and explanatory articles; assumed responsibility of the long overdue project of English translations and accomplished this important assignment by translating in English three of his most voluminous books; established the group's two teaching circles in Rawalpindi and one in Karachi; and for about one and a half years, shouldered the responsibility of answering queries in the Blog on a global level as well as maintaining the academic level, decorum and civil norms of open discussions. An extremely hard toil and almost full time devotion was exerted by this humble writer, the remnants of which, until recently, could easily be witnessed on that website.

Meanwhile, thanks to the open debates on the Blog, through this medium the learned translator's hitherto unknown purely materialistic convictions gradually started to surface in the course of the first half of the current year. Thereafter, the whole mystery was soon exposed. Some more time did pass in exchanging differing opinions, arguments and counter-arguments, reaching ultimately the stage of compulsory parting of ways, though with heavy hearts. The main factor responsible for exposing the true state of affairs so soon was the unconditional and aggressive support for the learned translator, on the pages of the forum, by two/three Scandinavian Pakistanis who, by virtue of their European upbringing, tended to be in favor of secular

living, free sex and atheism. Their substantial endorsement of his views was to go a long way in encouraging the learned translator to open up, and in prompting him to start revealing his real ideology in a camouflaged and cautious fashion.

Up to this point, things still went smoothly, because freedom of expression is commonly regarded as a basic right as well as a virtue. Open heartedness and pluralism are essentially great assets that this humble writer has inherited from Quran. Nevertheless, during an academic companionship, it is only regarded fair and lasting if the same sentiments are shared on equal footings by both sides. But, on the contrary, the phenomenon on the immoral track that took place on this forum and followed later on, was to suppress the opposing viewpoints and to delete the critical writings from the record. This was a condemnable, coercive strategy, carried out in extremely unscrupulous style and is known to continue to this day. Thus, when the lofty Quranic values were sacrificed, a storm of evil was unleashed by miscreants on this forum which swept away all the dictates of decency and etiquette. That particular group of few was patronized and allowed to confront people openly and use insulting vocabulary to the extent of abusive street language. (many long threads had to be removed altogether). Being just 2 or 3 in numbers, this group resorted to faking multiple identities thus displaying a fake number of supporters. The long time colleagues, who did not agree with this group's newly exposed materialistic and secularist agenda were forced out of the forum through use of blind authority. As a proof, a specimen of the open malpractice of one of the learned translator's close aide is copy/pasted here below:-

"Dear.....! Remember the only source is Quran. It is better to read Dr. Qamar zaman's books and articles, as some of them are available in Essence too, OR it is advised to read the senior members comments. I think Sister ----- is also a very learned member. It seems,that, you have all-together over looked their remarks, if you are really serious to know the true Quranic message (being a truth seeker) then you have to read the basic terminologies (presented at Aastana blog) of quran,which is essential to understand the AASTANA MESSAGE.

OR IT IS BETTER TO QUIT AND SAVE YOUR TIME AND OTHERS AS WELL." 23.7.2011.

Over and above this open high-handedness and prejudice, some hypocrisy was also employed by the learned translator by calling this expulsion 'a right to freedom' ("freedom is freedom" are his words on

record) when asked to explain the departure of long-time colleagues. A campaign of collective and organized mutual praise was arranged in favor of his own materialistic agenda and its supporters, and a campaign of hate, slander and abuse for the critics. This humble one retains some copies as a proof of how far a self-acclaimed Quranist can go in crossing the borders of decency, ethics and morality. The participants on the forum are well aware of the facts of the case. The intelligentsia among them has long since bidden farewell to the forum due to foul-mouthing and malpractices. Two or three lackeys of the learned translator are still busy in unfolding an endless chain of unilateral materialistic interpretations which presents the picture of a "society for mutual praise" busy in foolishly appreciating one another, enjoying the blessings of the learned translator. An environment has been created of a violently biased, westernized group, devoid of values and principles, where any opposing opinion is suppressed through collective condemnation – or is deleted out-rightly from the forum pages.

I sincerely regret the element of personal conduct that had to be brought in as an essential part of this writing in the context of some episodes necessary for highlighting the true state of affairs. Some background information is always necessary to equip the Readers with means of a quick appraisal of subject matter. But I assure the readers of my ever present desire to limit myself to the research oriented facts. Nevertheless, one cannot rule out the compulsion factor....."the theory of necessity" that is so eloquently expressed by the Poet like this : "Her chund keh ho mushaahidah-e-haq ki guftgu.....Banti nahi hay baadah-o-saaghar kehay baghair".

ہر چند کہ ہو مشاہدہ حق کی گفتگو بنتی نہیں ہے بادہ و ساغر کہے بغیر

Any way, let us proceed with our study of the background.

Dear Readers, as described earlier in this writing, in 656 C.E., immediately following the martyrdom of Caliph Uthmaan, the "Al-Hukm", viz., the Divine Kingdom was subjected to unrest and turbulence. With the assassination of Caliph Ali in 661, it was completely wrapped up. The local Jewish element was fully involved in complicity in the murder of Caliphs Uthmaan and Ali. It should be made evident here that, after having been defeated in the battles of Ahzaab and Khayber etc, the sizable population of Jews settled in the Arabian Peninsula (1- 600,000 MIGRATED FROM IRAQ IN 578 C.E. during the reign of Hormuzd IV – Ref. "UMMAT KA BOHRAAN" by Asraar Alam, Dar-al-Ilm, New Delhi, 2nd ed. Feb.2006. 2- THE JEWISH STATE OF SOUTHERN ARABIA IN THE SIXTH CENTURY, BASED ON

SOUTHERN ARABS WHO HAD BECOME JEWS - Maxime Rodinson, *ISRAEL: A COLONIAL SETTLER STATE?*, New York, 1973, pp.79,80.) though rendered unworthy of armed confrontation, had changed their tactics and organized themselves underground. A substantial number of highly educated Jews had deceptively converted to Islam, and in the garb of Muslim Scholars, had started their versatile and multi-dimensional conspiracy of adulterating Quran's Divine philosophy. Through this change of tactics, they had succeeded in reaching the highest circles of the ruling class within the next few years. In this respect, two prominent Jewish Scholars' names are part of our History who attended the supreme consultative body (Senate) of Caliph Umar. These were Ka'ab Ahbaar and Sabaa bin Shamoun. In this conspiracy they had the backing of Rome's Christian Government, represented by their highly influential emissary, Jafeenat-al-Khalil. This man was residing in Madina and had been holding top positions in the Christian Arab Government of Heerah, in the north of Arabia, which was a satellite state under the Byzantine Empire. The defeated element of Majus of Persia also participated, later on, in this unholy alliance. In short, as Amir Mu'aawiyah bin Abi Safyan refused to recognize the legitimacy of Caliph Ali's Government and proclaimed his autonomy, it inevitably resulted in the demolition of "Al-HUKM" and break up of the Ummat's unity. At the same time it afforded full opportunity to the Crypto Jewish Scholars to implement their evil plans. As soon as Bani Umayyad's forceful domination devastated the true spirit of Divine Rule, the first target of the Jewish conspiracy was achieved. They then set out vehemently to achieve the other remaining targets. Probably by 130-140 C.E. Quran's Jewish interpretations (Tafaseer) and Seerat-e-Rusool by the name of Maghaazi, had been compiled and started spreading throughout the Muslim World. The founding pillars of this initial stage of writings included the famous historic names like Ibn-e-Shahab Zohri (d.124 AH), Mohammad ibn-e-Ishaaq Yasaar (d.151 AH), the original author of Seerat-e-Ibn-e-Hishaam, and Mohammad bin As-Saaib Kalabi (d.146 AH), author of Tafseer-e-Ibn-e-Abbas, and others. In another hundred years, i.e., by 850 C.E. the Crypto Jewish Scholars had raised a whole generation of such Scholars and Sufis, from within the Muslim intelligentsia, as were never to deviate from their fabricated "Religion of Islam" at any cost. So, by 900 C.E. they no longer needed to stay on and most of them set sails and departed. But from then on, in the Muslim Ummat the same tafaseer are overwhelmingly dominant without interruption which are the result of hard work done by malicious Jewish interpreters. This fact is amply proved by the heavy influx into Quranic interpretations of material from the narrations of the Old Testament (Tauraat). Hadith, often describing the Shaan-e-Nuzool factor of Quranic verses, is full of

stories from the Jewish tradition. The theory of IMAMAT on which the foundations of Shi'ite'ism were laid was also introduced by the famous Jewish scholar, Sabaa' bin Shamoun (and his son Abdallah ibn-e-Sabaa), by virtue of whom many of our prominent religious researchers have named the the Shi'ites as "Sabaa'is".

At long last, during the last one and a half century, as a result of awakening infused by the freedom movements, some Muslim Scholars concentrated once again upon compilation of Quran's fresh translations and realistic exegesis. Gradually, the true face of the Divine philosophy started to manifest itself from the darkness of oblivion. As this new turn of events goes against the long term plans of the old Jewish infiltrators and their successors viz. the "Muslim Clergy" and "Sufis", these segments of Muslim society and their establishments find themselves in the state of a turmoil. They stand prepared to fight for the defense and preservation of their age-old sectarian and ritualistic philosophies. The recent plan to prepare and publish on a global scale some 21 different versions (Qir'ats/Ahraf) of Quranic text under the sponsorship and support of some oppressive Arab regimes is also aimed to keep Quran corrupted and controversial, as part of the old vicious plan contrived by Pagan Arabs of Bani Umayyad in league with the Jewish elders of the time. From the outer parameters, the present Jewish elders are also watching closely the perceptible end of their old tactical plans. The present state of affairs reveals that the Illuminati have formulated a new strategy in defiance. The signs clearly suggest that, along with contaminating our "religious institutions", the Zionist influence presently is infecting the purely Quranic establishments too. Perceiving the inevitable end of the spell of "Religion-ization of Divine Philosophy" after 1400 years, the foreign powers have now planned a new conspiracy. It is that of "materialization of Divine Philosophy", which means interpreting Quranic texts into pure materialistic/secularistic perspective and terminology. For this purpose, a plan is envisaged whereby Quran is to be declared the output of the intellect of a genius person, and a secularist exegesis is under preparation in the garb of a new language and grammar based translation. The plan is being implemented through electronic media with an organized and cautious approach. Till this moment, the forum that has been exposed in this respect is the "Silsilah-e-Da'wat-e-Qurani" of respected Dr. Qamar Zaman, managing a Website and Blog by the name of "aastana.com". This humble writer has been participating in this group's academic projects for some time before the revelation of its real designs. Hence, he stands aware of the gradual internal changes that have been taking place in this forum's convictions lately.

Dear Readers, as the above statement can be mistaken for a serious allegation, therefore, in the very beginning of our discussions, this humble writer would try to prove the authenticity of his words, in short, by a very simple mathematical formula of "two plus two makes four".

Leaving the substantiation of the 'conspiracy theory' to academic discussions and authentic references at a later stage, this writer would immediately prove here and now the truth of above revelations with a single argument. Therefore, a serious consideration of the following episode is solicited:

Watching this group's blind march towards Atheism, and after noting particularly the tendency of unequivocal rejection by this particular atheistic group of all hostile, anti-agenda arguments – even of the pertinent Quranic injunctions – the writer tried to prove the existence of the Creator on the basis of Modern knowledge and the latest Scientific discoveries, by posting a thesis in 15 small installments, on the Blog pages. A very serious and negative reaction by the management was noted. On the Blog, which boasted of "Freedom of Expression" and "Democracy", as a first step, the respected translator himself prohibited any discussion on the basis of Scientific knowledge. As a second step, this particular thesis, along with this writers' last six months' posts, was altogether deleted from the Blog Archives, irrespective of the learned translator's repeated announcements of a policy of not deleting or blocking any writing by anyone except the one using unethical language. Kindly note the announcements:-

--"AASTANA IS THERE FOR ALL OF YOU TO EXPRESS VIEWS:

Aastana is there for all of you to express your views .I am sure a time wil come when you and others will decide about the correct interpretations of different verses. Date: 7/5/2011

--NOTHING IS BLOCKED AT AASTANA

.....this blog is open to everybody to express whatever he wants to put ,and so you are welcome.No permission is needed.

The beauty of Aastana .com is that nothing is blocked on its Blog .

Date: 29/12/2010"

The question that arises here naturally is, WHY then, a pure academic thesis, whose target was not personalities at all, was criminally deleted from Blog's Archives. Dear Readers, whatever justification might be fabricated and put forwarded in favor of this repulsive step, the reality is evident that the "**Academic and Scientific Proof of Creator's**

existence can be unacceptable for only one category of humans – the category of Atheists". Without the fear of retaliation, it can be claimed that this kind of writing can be removed from the record by only that institution whose fundamental beliefs must be in conflict with the concept of Creator's existence.

After the said steps taken by the above forum, no more proof is needed in order to be sure about this forum's AGENDA of Atheistic Secularism; nor is it required any longer to substantiate the clear evidence that "THE ACADEMIC AND SCIENTIFIC PROOF OF GOD'S EXISTENCE AS CREATOR" does not fit into the designs and the AGENDA of this 'so-called' Quranic institution. The said thesis was entitled "Universe & God – The Absolute Consciousness", based on irrefutable facts, and is appended at the end of this book for ready reference. (APPENDIX 1)

This conspiracy theory was further strengthened by the very oddly obvious question as to why would they single out a Divine Book like Quran for disseminating a fundamentally conflicting philosophy of materialism; whereas :-

- A lot of work in favor of materialist philosophy by many western thinkers is available. It was therefore only suitable and logical that western materialistic literature should have been used as the medium for this purpose;
- History is a witness to the fact that there can hardly be found a precedent to show the use of a religious/divine scripture, by any thinker or philosopher, for the purpose of negating the high spiritual values and for portraying a pure materialistic philosophy. Why then the learned translator's highly imaginative mental faculties could conceive the rarest idea of exploiting a comprehensive Divine book like Quran for the purpose of promoting materialism?
- As far as his claims of human rights and a socio-economic system based on justice are concerned, it is presumed that to have the awareness in this particular field, and to know how to achieve these goals, attention could easily be diverted towards the existing specimens of European nations' welfare systems, and their exemplary governing patterns claiming to have provided full human rights to their populations. Most of us recognize and appreciate their corresponding policies and keep advocating them endlessly. Many of our compatriots,

relatives and others have been deriving full benefits from those societies for many successive generations by now. So, in the face of existing ground realities, why would the respected translator focus his attention singularly towards a 1400 years old book, like Quran?

- Wasn't the great Charter of Human Rights by the U.N.O. sufficient enough to provide a complete and up-to-date guidance in this field?

Keeping the above points in view, the seemingly purposeful singling out of Quran, as a specific target, certainly signifies the pursuit of a particular AGENDA. For the flag bearers of Quranic thought it is a crucial point for careful deliberation.

In the next lines, efforts will be made to emphasize the crucial nature of this problem in order that Readers may see it in its true light. At the same time, an earnest request is made not to misconstrue this piece of writing a barrier in the way of someone's freedom of thought or expression; nor should it be mistaken for some kind of allegations or, for a revengeful act. It is a free and open effort to expose the real picture of an important issue, which can easily be mistaken in a hostile sense if looked upon from an alternate angle. This humble student just can't resort to negative tactics as he strongly believes that all of us, who believe in the Hereafter, have eventually to face our Sustainer's justice (Please check for "Liqaa-e-Rabb" the Verses : 2/223, 2/249, 6/31, 6/154, 10/7, 10/11, 10/45, 11/29, 13/2, 18/110, 29/23, 62/8, 84/6), when our past acts would be weighed in His scale of justice, and our non-material, spiritual selves (meta-physical or quantum-physical existence) would be subjected to the appropriate recompense thereof. The Verse 17/13 further confirms the doomed accountability in this way :-

"Wa kulla Insaanin alzam-na-hu taaira-hu fi `unuqi-hi, wa nukhriju la-hu youmal-qiyaamati kitaaban yalqaa-hu munshooran."

(Translation: And for all humans, inside their necks, have We hung/pasted the account of their performance; and shall We bring it forth for them in writing on the stage of their uprising to witness it manifestly.)

Moreover, the appalling form of eventual torment is also described to be something as dreadful as this (Verse 14/17):-

"Wa ya'tee-hi al-mautu min kulli makaanin, wa maa huwa bi-mayyitin; wa min waraa'i-hi 'azaabun ghaleez."

(Translation: Death descending upon him from all around, but he won't ever be dying; but will be followed by a massive torment.)

Respected Readers, to weigh on a scale and to hang or paste a man's account in his neck, are undoubtedly Quranic metaphors. However, every act, thought and feeling having been imprinted as a complete record in a man's unconscious mind, has been proved today through the science of psychology (Sigmund Freud and others); and this science affords these Quranic metaphors a practical meaning, far away from their old mythical interpretations. The metaphors mentioned above, therefore, offer a concrete justification to the continuity of life after physical death. This is the glory of the Creator that every metaphor or simile used by Him acquires, in the light of modern advanced sciences, the form or status of a solid or proven reality. And this testifies the authentic injunction in Verse 53/41 which states:-

"Sanuree-him aayaatu-na fil Aafaaqi wa fi anfusi-him hattaa yatabayyana la-hum anna-hu al-Haqq".

(Translation: We shall keep showing them Our signs in the Universe and within their selves so long as Quran makes it amply manifest upon them that it is the Truth.)

Another Verse that may not be out of place here, states like this (99/7-8):-

"Fa man ya'mal mithqaala Zarratin khayiran yarahu; wa man ya'mal mithqaala zarratin sharran yarahu".

(Translation: Therefore, whosoever would do good in the measure of an atom, would see its return; and whosoever would do evil in the measure of an atom, would see its result.)

Where would man see the results? Not in this life of course, where we do not see the Capitalist, the Brutal and the Evil, even the exterminators of millions of human lives, paying any recompense at all for their sins! Then.....is this promise of our Creator false? Indeed not. The final spell of life is still to come for us. Those apparently safe in this spell, are certainly to face their recompense in the second and final round of life (Yum al-Aakhir); and the Creator's decree is to materialize in that Final Round. He has categorically proclaimed that "He does not act against his promise/mandate/covenant".

Therefore, this piece of writing has a single sincere purpose; which is to expose to public, in a decisive manner, this organized 'mission' of interpreting the Great Quran in a purely materialistic garb. Under this constructive aim, it is a humble effort to prove that the AGENDA of materialism/atheism is a crooked western propaganda, and the efforts to disseminate it in the garb of Quranic teachings are being carried out with the assistance of anti-Islam forces. And, that the Divine Guidance is not limited to acquiring a prosperous material life and to the governing rules and regulations thereof; rather, it encompasses a great, multi-dimensional, non-material or spiritual/self-conscious perspective. It not only guides man to establish a justice based system of governance, but also provides every individual self the means to evolve in order to prepare it for the eternal life to come, so that it meets the criterion of that Ideal which is a reflection of the Creator's own attributes. (See Verse 67/2: "Allazi khalafa al-Mouta wa al-Hayaata li-yabluwa-kum ayyu-kum ahsanu 'amalan" --- (Translation: ... *He is the one who has created the cycle of Life and Death for the purpose of affording every one of you the opportunities of evolving your selves by beautiful acts and deeds*). So, this Divine Guidance details, along with the life of this world, the rewards and punishments of the life of Hereafter too. Furthermore, that man's real destination is the achievement of higher status in the said Hereafter, as this Hereafter is the next compulsory and eternal stage of this life; and this is the main objective for which he has been given guidance. We should also not overlook the fact that through Divine Revelation, the Creator has maintained His permanent and continued relationship with man. We should not forget that Allah swt is "Al-Rahman wa Al-Raheem"; the root of the terms Rahman and Raheem is 'r h m', which has as its derivative, "Ruhmun", whose meaning is: relation, connection, close kinship, a relation by birth, relation through an elder, etc. Arhaam (plural) and Oolil-Arhaam (Compound: meaning those having close relationship; relatives, close ones) are also derivatives from the same root. In the end, another aim of this writing is to stress upon the materialist friends that :-

"Johar-e-Insaan 'adam se aashnaa hota nahin

Aankh se ghaaib to hota hay, fana hota nahin

جوہر انسان عدم سے آشنا ہوتا نہیں آنکھ سے غائب تو ہوتا ہے، فنا ہوتا نہیں

.-.-.-.-.

MATERIALISM-BASED QURANIC INTERPRETATIONS

Zameen-e-Chaman Gul khilaati hay kya kya
 Badalta hay rang aasmaan kaisay kaisay
 زمین چمن گل کھلاتی ہے کیا کیا بدلتا ہے رنگ آسمان کیسے کیسے

The caravan of time forges ahead traversing newer milestones. This endless journey, revealing hitherto unknown terrains and blossoming newer flowers of thought and vision, advances towards its destination with an accelerating pace. In this incessant ride, no respite or sojourn is permissible. Whoever is left behind falls a victim to "jaheem", or meets a fateful oblivion. One comes across in this journey the revolutionary enlightenment radiating from truthful pursuits, and, accompanying with it, the temptations arising from ambiguities, suspicions, dogmatic outlook, elder pursuit, wishful thought process, fabrications and superstitions. The Divine Scripture – the Book of Guidance – though available in its original form but the divergent versions of its exegesis, representing various schools of thought, make the journey of common folks to the eternal truth ever more difficult.

It is true that a reserved rejection, in principle, of the traditional exegesis, the result of religion-ization of the Divine Discipline, has been noted since quite some time in the past. Nevertheless, the problem remains that, starting from the era of Sir Syed and his contemporary Muslim scholars, down to the present time, the contenders of enlightened liberal Quranic school of thought have failed to agree on a unanimous, versatile, basic and global criterion/yardstick whose guidelines could be strictly followed whenever the crucial work of Quranic translation was to be undertaken; and only those translations were to be regarded correct and authentic that followed the prescribed criterion in letter and spirit. Moreover, whenever earlier translations needed to be given new dimensions, or updated, to bring them in accord with new academic or scientific discoveries, there should have been certain mutually agreed upon procedure to carry out the important assignment. To determine this kind of global criterion looks perceptibly impossible presently or even in the near future. In the absence of an authorized global institution in this field it looks very difficult to agree upon a course of action in this respect. This may also be construed as tantamount to restrictions on personal freedom of expression. Consequently, new and novel revelations continue cropping up. Within a single translation work one finds quite logical

arguments that tend to make you automatically agree with, but simultaneously visible are forced deviations and twists too in an obvious effort to reconcile the definitions with personal ideas. At places signs and remnants of worn-out dogmas are quite apparent, and at other places modernism and unbridled thinking is witnessed leading to atheism. Somewhere you notice the fruits of inspired intellect, and still somewhere you find materialistic approach trying to wrap up the Hereafter into the garb of materialism, contriving to abrogate the concept of a further stage of life higher than the existing physical one; thus, the luxuries and the opulence of this very physical stage of life are being declared as our destiny. Somewhere the reward of the Hereafter is revealed as the final destination, and somewhere else, peace of this physical life, human rights, or at the most, justice based system of governance is proclaimed as the sole purpose of life.

In this conflicting scenario, this humble student supports the idea that some efforts can still be made towards fixing a criterion, based on qualifications and level of competence, for those intellectuals who may be desirous of undertaking research in the most authentic, eternal and global divine Scripture, the Quran. For example, the right to undertake this project should be given only to Scholars well known to be fully conversant with the demands of contemporary spirit and all aspects of the modern knowledge and sciences. Those who must possess a mental horizon wide enough to encompass the knowledge of humanities, life, world, history, sciences of anthropology, sociology, psychology, laws of nature, spiritual or super-conscious values, the endless boundaries of Universe, its stages of creation, and beyond that, an understanding of the Creator's limitless powers, reach and prowess, and in its perspective, the awareness of the creative plan and the Ideal of the Creator. Those who must have full exposure to the different stages of the creation of life, their reality, different forms thereof and their destiny as fixed by the Creator. They must be well conversant with matter, energy, motion, the conscious level of different stages of creation, human self, the secrets and mysteries of existence and annihilation. They must, in actual fact, belong to the special category of Quranic "Oolil-Albaab" (Please check Verses: 3/190 and 39/21). As a matter of fact, Quran does present most accurate remarks or suggestions on all of these subjects, and in this particular context, it does affirm that it is only for the people of knowledge to comprehend its message fully - (Look at the frequent repetition of the phrase "Li Qawmin Ya'lamoon" throughout the length of Quran); those who can not only follow this divine scripture in the greater perspective of the mysteries of Universe, but can also explain it to common

people. To confirm the truth of this statement by the writer, please check Verses: 2/230, 6/105, 7/32, 9/11, 10/5, 27/52, 29/64, 28/35. This statement of the Creator should also be kept in view that He has not created this great Universe aimlessly (by accident), meaning that behind it there exists a diversified and integrated plan for the people of intellect to ponder upon. (See Verses: 3/191 and 38/27).

With due respect for all, this humble student thinks that a competence in Arabic language and grammar alone is grossly insufficient for cultivating enough depth and breadth of vision to fully explain the Creator's splendid, universal and timeless Guidance. Had it been sufficient, all the prominent scholars of Arabic literature or linguistics would turn out to be the best translators and interpreters of Quran. Furthermore, all the Mullas (the clergy) existing within the fold, whose basic education takes a start from the very teachings of Arabic language and grammar, would have been the best translators. On the contrary, we find no linguist or grammarian known as a Quranic translator. As a matter of fact, Quranic translation, and its true expounding, necessitates, in addition to mere language and grammar, the widest range and the highest level of intellect built upon a wide spectrum of reading and a higher educational background. It is the foremost demand dictated by the most advanced level of knowledge we are living with right now. One may object to this statement by saying as to how could the Prophet himself understand and disseminate the true knowledge of Quran when the general knowledge and sciences, during his age, were in their very initial stages of development. In this behalf, it may be submitted here that he probably could perform his great duties as the perfect disseminator of divine knowledge by virtue of the Creator's direct teaching and patronage which had elevated him to the exalted status of "Ufaq al-A'laa" (Verse 7/53) and "Sidrat-al-Muntahaa" (Verse 53/14) in the field of knowledge and wisdom. He was also bestowed with glimpses into the Divine control and governance of the entire Cosmos (6/75) being the requisite of a divine messengers' status. It was humanity's sheer misfortune that the exalted Messenger's direct preaching to his people was not allowed to last even half a century after his departure. His teachings as well as those who learned from him were brutally wiped out from the face of the earth during the early Umayyad period. However, in this context, according to contemporary comparison, this student acknowledges the Quranic scholar of our times, Allama Ghulam Ahmed Pervaiz as the one nearer to the required intellectual criterion of a translator/interpreter of Quran; and pays homage to him for his great competence and valuable accomplishments.

Let us now see in detail into the learned translator's particular, just grammar-based, translation of Quran in order to assess very carefully as to which direction it serves to lead the humanity's caravan of evolution: whether towards some earlier phases of western materialism, or towards a dark abyss of atheism. It goes without saying here that even the so-called developed part of humanity is becoming fed up by now with the apathy and selfishness engendered by the destructive philosophy of materialism/secularism. They too are seen now turning towards seeking shelter under the soothing influences of higher spiritual values, self consciousness, intuition and Sufism.

.-.-.-.-.

The learned translator has recently embarked upon a uniform and coherent translation of Quran from its beginning, apart from his thematic writings. In this particular project, his unambiguous and open inspirational conviction is announced in these terms :-

- *Quran is a book of Human Rights.*
- *My ultimate mission is a translation that adheres to the recognized rules of Arabic language and grammar.*

Quite right..... However, the first point falls under the classification of "personal convictions" being without the support of a Quranic authority, and would consequently be called a "pre-conceived belief".....and.....this very "personal conviction" of his can be construed as the source and origin of Quran's materialistic representation. It is mainly because the learned Scholar is disposed to envision the human rights in the worldly perspective and in the light of only the physical demands of life. Detailed analysis and submissions are presented in the coming pages under the heading : Conviction No. 1.

From a cursory look, the second point above, can also not justify an expression of disagreement. Nevertheless, we still, definitely, are going to check as to how often the wide amplitude of lexical meanings – and also the application of rules of Arabic grammar – have been wishfully manipulated under the influence of the pre-conceived belief disclosed in the First Point above; or carried out under the compulsions of a pre-planned policy; or in the confines of the learned translator's intellectual limitations; or in accordance with his particular predetermined visual direction. The reality cannot possibly be denied that beliefs and thought patterns inherent in the minds of scholars

cannot be blocked from casting their influence on their work. The interpretations and presentations of a writer usually remain surrounded by the boundaries of his mental prowess, personal convictions and thought pattern. This big drawback necessitates for every writer a limitless width and breadth of vision and knowledge of the subject matter and an unwavering impartiality in the face of dogmas and convictions. To say the least, one must abstain from disclosing his personal convictions in order to save his name from being labeled or affiliated under certain classification. This is the personal opinion of this humble student. Agreement is not solicited. A guidance in this respect can be taken from Iqbal's farsightedness and his minute vision when, in the context of his Quranic philosophy, he proclaimed his impartial policy of universalism in this verse :-

Na men 'Ajmi, na Hindi, na Iraqi, na Hijaazi
Keh khudi se men ne seekhi, do jahaan se Be-niaazi

نہ میں عجمی، نہ ہندی، نہ عراقی، نہ حجازی
کہ خودی سے میں نے سیکھی، دو جہاں سے بے نیازی

The learned translator's current translation is based on the two points copied above from his writings. However, some other policy points/convictions have been derived from his writings which require detailed discussion, and therefore are described in detail in the next pages. Let us now analyze, one by one, the policies the learned translator, or his institution, seem to be pursuing, with our aim of discovering the essence of the AGENDA they stand to serve, and to expose it to the public - this being the original purpose of this thesis.

This humble student needs here to clarify that he did not need at all to go to the painstaking lengths of writing this detailed thesis for accomplishing any of his personal motives, or to satisfy any egoistic intentions. But, since he has been actively engaged in this institution's academic work and in the propagation of its philosophy, he stands answerable to many followers of this school of thought. So a clarification of all the related issues is meant to serve as a means of absolving him from complicity in this forum's new perverted designs. In this context this humble student is, for the moment, confronted with the difficult question of whether to follow the trail of hypocrisy and deceit or to judge the facts of life on the scale of truth. An honest decision is inevitable because we cannot gain by escaping, just as no past generation has ever gained through escape. Let us then advance together in the direction of decisions.

"AASTANA'S" PROVEN CONVICTIONS

Conviction No. 1

Quran is a book of Human Rights. (These rights are acquired through establishment of a society based on justice).

Conviction No. 2

Quran is the Secrets of Nature which the Nature reveals upon a genius, viz., a man with high intellectual qualities. This is the truth of "WAHI", the divine revelation.

Conviction No. 3

Quran does not speak of the Life after death (the Hereafter); it rather deals with only the present physical life.

Conviction No. 4

The Islam's Messenger, Mohammad as well as other respected Messengers do not bear the names of particular reality, personality or physical existence. Their names actually are the "Generic Templates". (This term is defined in the Dictionaries as "a particular pattern or dye made of metal, plastic or paper.") Every name is actually not of a man, but of an Attribute.

Conviction No. 5

The term "Ghayib" in Quran, means "Qudrat kay Paimaaney" (meaning, Nature's yardsticks, scales, measures, values, etc.)

Conviction No. 6

The description of "Maut" in Quran, most of the times, appears with the meaning of "nations' death/failure/decline". It does not mean physical death. "Al-Maut" (ma'arfah) always means failure, defeat or decline.

Conviction No. 7

The term "Zinaa" in Quran denotes "mutilation of Deen", not a sexual act. Moreover, no commandments or punitive action regarding illegitimate sexual relationship are described in Quran.

Conviction No. 8

History holds no standing whatsoever. Quran is not a book of History. It is a mistake to look at it in historic perspective.

Conviction No. 9

The word "Maheez" in Quran is not meant to be "women's menstruation", but means "flowing of blood in wars", because the context of narration is talking about wars.

Conviction No. 10

Quran does not talk about things that cannot be proved, or are beyond our knowledge, perception and comprehension.

CONVICTION NO. 1

"Quran is a book of Human Rights" (Insaani HUQOOQ). *These rights are acquired/secured by establishing a society based on justice.*

.-.-.-.-.

Dear Readers, this terminology has been widely publicized by this forum in the course of learned translator's research work and writings. It indeed represented a positive human value and thus influenced the audiences to a large extent. So much so, that people like this humble writer formerly working under its banner, felt no harm in using it in their writings. But, in the good old days, this forum's perspective was that of a theistic institution working for the glory of God the Creator and His Book of Guidance; and, consequently, the slogan of "Book of Human Rights" did not raise an alarming signal in minds. It was understood to be a particular way of expression by its Head, having its origins within the purview of Quranic injunctions. However, the paradigm shift in basic philosophy that was noticed later on, visibly focusing on secular/atheistic tendencies, forced some people to investigate into this particular terminology too in view of the gentleman's recently surfaced convictions.

So, let us then cautiously investigate the question: IS REALLY....."Quran a Book of Human Rights"? OR, some other message is implied under its pretense?

To the best of knowledge possessed by this humble student and his close Quranic circle, the Divine Author has never stated this "fact", or any other words synonymous to this terminology, in His Book of Revelations. Hence, this appears to be a conviction of purely personal nature. The learned scholar's writings and his website repeatedly proclaim and emphasize this conviction. The same is portrayed as the essence of learned scholar's life long Quranic research; and under this fundamental belief, and its overwhelming influence, the learned translator's entire translation works are formulated.

It is, however, surprising to note that while the learned translator always insists upon the necessity of Quranic authentication, he has not chosen to present a Quranic text to prove or substantiate this personal conviction.

In Quran, we find the word "Haqq" being used as a synonym for "waajib", only in the context of "Allah's Haqq" (See Verse: 6/142); or for the "Haqqun Ma'loomun" of the close relatives, saa'il (beggar) and maskeen (destitute), in the fortunes of the rich ones (See Verses: 17/26, 30/38, 51/19, 70/24-25). Both these references are highlighting a single principle - that of the recognition of an appropriate share for the poor classes in a community's macro-economic sphere.

WHAT are then these other "Huqooq" - Rights - on whose pretense Quran is constantly being called "a Book of Human Rights"? The most likely hypothesis tells us that :-

- the learned scholar is influenced by the hypocritical propaganda of "Human Rights" unleashed on the media by secularist western nations under the banner of their democratic philosophy - and which, in reality, are their own nations' exclusive, selfish, "racist rights". On the wider humanistic level these nations can always be witnessed usurping people's rights to live by keeping engaged in extermination of weaker nations by virtue of their superiority in destructive weaponry as well as by inflicting economic disasters on them.
- OR, it is perhaps U.N.O.'s, still theoretical, confined within paper volumes, Charter of Human Rights which has influenced him and he is eager to incorporate it forcefully into Quranic texts.

It may not be out of place to quote here two verses from Iqbal's poetry on the subject of democracy and "the said Huqooq" - rights:-

Hay wohi saaz-e-kohun Maghrib ka JAMHOORI nizaam
 Jis ke pardoan men nahin ghayir az nawaa-e-qaisery
 Majlis-e-aa'in-o-Islaah-o-ri'aayaat-o-HUQOOQ
 Tibb-e-Maghrib men mazey hain meethay, asar khwaab-aawary

ہے وہی سازِ کہن مغرب کا جمہوری نظام جس کے پردے میں نہیں غیر از نوائے قیصری
 مجلس آئین و اصلاح و رعایات و حقوق طبِ مغرب میں مزے ہیں میٹھے، اثر خواب آوری

Kindly note carefully at this point, as already emphasized earlier too, as to how blatantly Quranic translations/interpretations are

manipulated, without a valid authority, to fulfill one's vested interests under a specific personal Agenda. Particularly here you can easily perceive the lines of western secularist agenda.

Let us check here the meanings of HAQQ from other related verses:-

1. HAQQ has been used for HAQIQAT, meaning Reality, and for TRUTH – not RIGHTS. See Verses: 7/8, 10/53, 11/17, 29/68, 38/64, 47/2-3, 51/23, 56/95, 69/51. Many other verses are not referred to for fear of increase in volume.
2. HAQQ is used in comparison of BAATIL (lie, evil, frivolity, personality worship, etc.). Please check Verses: 8/7-8, 17/81, 18/56, 13/17, 21/18, 34/48-9, 40/78, 42/24, 5/40 and others.
3. HAQQ is used in the perspective of "HAQIQAT-E-KAAINAT", meaning the "Reality/the physical existence of the Universe". Please check Verses: 6/73, 7/54, 10/5, 14/19, 15/85, 16/3, 21/16-18, 29/44, 30/8, 39/6, 44/38-9, 46/3, 64/3, 45/22, and others.
4. A derivative of HAQQ, "AL-HAAQAH" is also used which represents: al-Haqiqat, occurrence of a Big Event and Recompense. See Verse 69/2-3.

And presented below is a quote from "Tabveeb" by prominent Quranic scholar, Allama Pervaiz:-

(translation:)" h-q-q : This is a comprehensive term of Quran which encompasses a variety of meanings and definitions. Its basic meaning is the presence, occurrence and proof of some thing in such a way that no amount of doubt remains about its occurrence or proof."

So, the term "Human Rights", or any derivatives from the Root 'h-q-q' offering an equivalent meaning, may probably not be available in Quran. Therefore, this being the sole foundation of our learned translator's Quranic translation, it may be concluded that this is a weak or hollow foundation in the absence of a Quranic support or confirmation. How can the super-structure of his translation prove its stability on a hollow foundation when faced with a test of strength, a thorough check, investigation or assessment? In my humble opinion, the learned translator's core ideology being radically un-Quranic, it is only natural if doubts are raised about the entire work done by him up to the present. Most probably, due to his core ideology lacking Quranic authentication, his entire translation work terribly needs a re-assessment.

Dear Readers, having discarded effectively, with authentic lexical proof, the learned translator's theory of "Book of Human Rights", let us now investigate the most important aspect of HOW, IN QURAN'S LIGHT, the "Exalted Author" Himself defines His Book decisively! Does the Author Himself, in His Book, call it "A Book of Human Rights", or something else? Kindly note, in the very beginning of Quran, this question has been authoritatively answered:-

Verse No.2/2: "ZAALIKAL-KITAABU LAA RAYIBA FI-HI, **HUDAN** LIL-MUTTAQEEN"

Translation: This is The BOOK, having no ambiguity/doubt, which is "HUDAN" – a Timeless MODE OF CONDUCT – for those who wish to be the Pious ones.

HUDAN is a 'Masdar' from the Root 'h-d-y', its measure (form of verb) is "fu'alun", generally defined "Hidayat". In Lane's, it is also called "Mode of Conduct" which is a more accurate, to the point and full representation of the word "Hidayat". Masdar is a verbal noun which relates neither with time nor with a subject or object – therefore, its perfect meaning would be "time-less mode of conduct").

Verse No.2/97: "WA **HUDAN** WA BUSHRAA LIL-MOMINEEN".

Translation: And (this is) a "time-less Mode of Conduct" and glad tidings for Momineen.

Verse No.39/23: "ZAALIKA **HUDAL**-LAAHI YAHDI BI-HI MAN-YASHAA'U".

Translation: This Book is a God-given Mode of Conduct; by this He builds characters of/guides those who so desire.

Some more Verses wherein Quran is categorically called "**the Book of Guidance**", NOT "the Book of Human Rights":-

Verse No.10/57: "YAA AYYUHAN-NAASU QAD JAA'AT-KUM MAW'IZATUN MIN RABBI-KUM WA SHIFFA'UN LI-MAA FIS-SUDOOR WA **HUDAN** WA RAHMATUN LIL-MOMINEEN".
A BOOK OF GUIDANCE AND MERCY.

Verse No.46/30: "QALOO YAA QAWMANAA INNA SAMI'NAA KITAABAN UNZILA MIN BA'ADI MOOSAA, MUSADDIQAN LI-MAA BAYINA YADAYIHI ILA AL-HAQQI WA ILAA TAREEQIN MUSTAQEEM".

A BOOK OF GUIDANCE TOWARDS TRUTH AND STEADFASTNESS.

Verse No.72/2: "INNA SAMI'NAA QURANNAN 'AJABAN YAHDI ILA AL-RUSHD".

A QURAN TO GUIDE TOWARDS IMPROVEMENT/BETTERMENT.

Quran bestows **Guidance** :-

Verses: 27/2, 27/77, 27/92

Quran is **GUIDANCE for Momineen**:-

Verses: 44/41, 45/11-20

After the abovementioned Quranic authorities, what shall we now call Quran? "A Mode of Conduct / Guidance" or "a Book of Human Rights" ? What AGENDA the learned translator and his establishment is following? The right to decide lies with the Readers. To this humble student, this very foundation is unworthy of supporting the structure of a righteous Quranic translation.

Apart from the above, it is also obvious that the learned translator is repeatedly referring to a system of government based on **socio-economic justice**, which, according to his philosophy, is established under the guidance of Quran and provides human rights. It doubtlessly is a pleasant theory if truly backed by Quran. Let us analyze his concept of "**socio-economic system**" to see where exactly its origins are found.

In fact, the term "**socio-economic system**" is also borrowed from the philosophy of Karl Marx by the learned translator as Marxism is entirely based on this foundation alone. But he probably is not aware of the fact that Marxism is the worst of all the materialistic philosophies. Its evil lies in that it negates the very conscious self of man. No doubt, food, clothing and shelter are the basic needs of life and we stress that it is binding on society to provide these basic needs to each human being. However, we cannot accept that the satisfaction of instinctive desires is the Ideal or the goal of mankind. According to Iqbal too, Marxism is an absolute disaster, pure materialism, and negates the spiritual aspect of life. He says :-

'RUNG-O-BOO AZ TAN NAGEERAD JAAN-E-PAAK
JUZ BEH TAN KAAREY NA-DAARAD ISHTERAAK
DEEN-E-AAN PAIGHAMBER HAQQ NA SHANAAS
BAR MASAWAAT-E-SHIKAM DAARAD ASAAS
TAA AKHUWWAT RAA MAQAAM ANDAR DIL AST

BAIKH OO DER DIL NA DAR AAB-O-GIL AST

رنگ و بواز تن نگیرد جانِ پاک جز بہ تن کارے ندارد اشتراک
 دین آں پیغمبر حق ناشناس بر مساواتِ شکم دارد اساس
 تا نخوت را مقام اندر دل است بیخ او در دل نہ در آب و گل است

As pointed out above, the most misleading, rather disastrous, element in this philosophy is that it claims that conscious self or soul of man has no reality of its own; it is just the creation or production of the socio-economic conditions. This philosophy not only misleads mankind away from the real objective of human life, it also takes away the very personality or self which is the pride of man. This amounts to outright killing the personality of man which is the most heinous crime against mankind.

The fallacy of Marxism lies in the fact that it regards the economic urge as the root cause of our ideals while, as a matter of fact, it is our ideals that give the economic urge whatever meaning or force it has. Since man is not fully conscious to comprehend his Creator, as he is in the making, he seeks his Creator in his Ideals or Concepts. The history of mankind is the history of its Ideals and concepts. All religions, creeds, isms and concepts are the ideals of human self which man identifies himself with and derives strength from. Man adores and loves his ideals as the other half of his self. For him, his Ideal is living, knowing, eternal and all-powerful. In fact, man is what his Ideal is. If some one loves an inferior ideal it is because he is not fully conscious of himself, of his attributes and his potentialities. For such people, the Ideal may be as low as merely to satisfy the physical instincts, or similarly it may be as low as a country, wealth, power, reputation, etc. or as low as to ruin his entire potentialities in the slavery of man like the blind pursuit of another man's AGENDA.

It is the Communists who believe that the only human urge is to satisfy the basic needs of man, that is, food, shelter and clothing. To them, the ideals or human consciousness is determined by socio-economic factors. There are three main facts which lend plausibility to this idea. Firstly, the urge of hunger is most compelling and exists even before the contents of our mind, we call ideals, come into existence, at least in their well-defined shape. Secondly, people generally satisfy their hunger and other instinctive needs before they satisfy the needs of their higher ideals. Thirdly, when an individual's ideal is not of an elevated character, which is very frequently the case

in the earlier stages of our self-awareness, the satisfaction and even the over-satisfaction of fundamental economic needs forms an indispensable part of man's ideal. And even when the individual's ideal is very high in the scale of beauty, he has generally to satisfy his fundamental economic needs as an end subservient to his Ideal. Thus the satisfaction of these needs always forms a part of man's ideal and colors visibly the manner in which he strives for the realization of his Ideal in all its aspects and with all its requirements. This gives the impression that these are only our basic economic needs that grow into the form of our ideals. When two kinds of desires, one subservient to the other, are mixed up in an activity, it is easy to mistake the subordinate desire as the fundamental cause of activity, especially when the subordinate desire has a natural, internal compulsion of its own and exists before the ruling desire comes into existence or at least becomes distinct and powerful.

As a matter of fact Marxism, like the psycho-analysis of Freud, is the result of a sectional view of human nature. It is based on a lower ideal viz., food, shelter and clothing, which is linked with the lower conscious values of the animal organism of human life. It has a purely material base.

We feel that the main reason for instantaneous acceptance of this philosophy was its slogan of meeting the basic needs of man such as food, shelter and clothing. Because of exploitation of a sizeable humanity by the Western nations, man was deprived of his basic needs of life which was against the creative process. This philosophy, therefore, found favorable response from the starved societies who mistook it for a medium to get out of the hold of Western exploiters.

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CONVICTION NO.2

"QURAN IS THE SECRETS OF NATURE – NOT DIVINE REVELATION"

"Quran, in fact, is 'the Secrets of Nature' which the Nature reveals to a genius – a certain man of wisdom and knowledge. This is the reality of "WAHI" – the Divine Revelation.

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Before proceeding with our discussions on this subject, it may be noted with interesting concern that this theory is totally opposed or contradictory to the learned translator's Conviction No. 1, discussed above. On the one hand, Quran is "*A Book of Human Rights*", but simultaneously, on the other hand, Quran becomes "*the Secrets of Nature*" too? This straightaway brings us to the conclusion that "*Human Rights*" actually are "*the Secrets of Nature*", viz,

Quran = *Human Rights*;
 Quran = *Secrets of Nature*;
 Therefore,
Human Rights = *Secrets of Nature*.

I apologize for exercising this simple mathematical formula here! However, what else can one do when faced with such a manifest contradiction? Looking at both theories in combination with each other, one can reach only one and the same inevitable conclusion, as just explained. The fault, if any, lies in the blatant inconsistency of thought, and sheer lack of coherence and concordance in the philosophy, which appears as a *unique quality* of the learned translator's writings. Let us march forward. The reality of *WAHI* – the *Divine Revelation* – in the words of the learned translator, is as copy/pasted from his writing here-below :-

(copy/paste).....

"3. You are neither sleeping nor doing things reflexly but you are interpreting your experiences, knowledge, observations and actions of your past and of others and you are senceing the laws of nature then you are a genius and you can predict the fate of a nation. You can warn a nation against the disaster they are heading to or you can predict their bright and prosperous future.

This faculty to learn from the nature is, when nature comes so close to a human being that all hidden secrets start opening up. The person and nature becomes like two bows together (Sura 53 Verse 9).

At this stage Nature starts revealing himself and THIS IS

WAHI.

6.2.2010 “

Very clearly, he is declaring here openly that Islam or Quran is not the result of some Divine or Allodial transmission of Guidance. It is not a Divine philosophy but a discipline manufactured as a result of deliberations by a man of wisdom and foresight. It is obvious that this viewpoint is tantamount to a manifest denial of *WAHI*'s metaphysical phenomenon. And, in a certain disguise, it also is the preamble to a denial of God's existence.

As a matter of fact, the denial of *WAHI* is rooted in the materialistic philosophy of the western civilization; *materialism* does not recognize the existence of a supernatural power; according to its theory, whatever event takes place in this world, is due to a co-relation or interaction of nature's elements. Allama Iqbal had commented on this monkeying of the west like this :-

“FASAAD-E-QALB-O-NAZAR HAY FARANG KI TEHZEEB
KEH ROOH IS MADNIYYAT KI REH SAKI NA 'AFEEF
REHAY NA ROOH MEN PAKEEZGI TO HAY NAPAID
ZAMEER-E-PAAK-O-KHAYAAL-E-BULAND-O-ZAUQ-E-LATEEF”

فسادِ قلب و نظر ہے فرنگ کی تہذیب کہ روح اس مدنیت کی رہ سکی نہ عقیف
رہے نہ روح میں پاکیزگی تو ہے ناپید ضمیرِ پاک و خیالِ بلند و ذوقِ لطیف

As concluded earlier, in the absence of any Quranic reference, or a clear supportive text, this theory too may be construed an invention, superstition, fabrication, personal conviction or, most probably, an AGENDA. In the above copy/paste, the learned translator is seen twisting the meaning of Verse No.53/9 to fabricate a meaning of “*The person and **nature** becomes like two bows together*”, whereas the very next Verse, No.53/10, clarifies that nothing like **that** has happened – no “**nature**” is mentioned in the original text (FA KAANA QAABA QAWSAINI AOU ADNAA) – but “*Fa ouha ilaa 'Abdi-hi maa ouhaa*” – Allah swt revealed to His subject what He had to Reveal.

Let us analyze here the Verse No.53/9, referred to by the learned translator, to check his deduction of the word "Nature" here. We have below this verse in its proper context:-

53/4: "Allama-hu shadeedul-quwaa": *TAUGHT TO HIM BY THE ONE EXTREMELY POWERFUL,,,,,*

53/5: "Zoo mirratin, fa-astawaa": *ONE OF SOUNDNESS. HENCE HE ROSE TO TRUE FORM;*

53/6: "Wa huwa bil-ufuqil-a'alaa": *AND HE ACHIEVED THE HIGHEST HORIZON (OF KNOWLEDGE – ref:53/4);*

53/7: "Thumma danaa, fa-tadallaa": *THEN HE APPROACHED NEARER, THEN LET HIMSELF COME DOWN;*

53/8: "Fa kaana qaaba qawsaini aou adnaa": *SO HE WAS AT A CLOSE DISTANCE OF TWO BOWS LENGTH OR NEARER;*

53/9: "Fa ouhaa ilaa 'abdi-hi maa ouhaa": *THEN HE REVEALED TO HIS SERVANT WHAT HE REVEALED.*

No mention of "Nature" as any one can see! Neither in the context, nor in the text of Verse 53/8! It is decidedly a matter of *direct teaching* by the Creator to his Messenger as proved by the context in Verse 53/4 – the teaching that raised his level of wisdom to the highest horizon of knowledge. So he was elevated to the status of acquisition and full comprehension of the essence and substance of Divine Guidance.

It is obvious that the mention of "Nature" here by the learned translator was *an absolute invention*. A wishful, but unauthorized '*induction*' into Quranic text. You will kindly appreciate here the fact as to why this humble student finds himself compelled to use the particular term "**AGENDA**" to define the "strategy" being employed by the learned translator. This strategy is manifest in emphasizing a deliberate denial of Allah's existence and His indirect *relationship* with, and guidance for, human conduct. Whereas, contrary to his theory, we witness an open affirmation of this *relationship*, as well as its prescribed mandatory *modus operandi*, via three different mediums, as detailed in Verse No.42/51, like this:-

"Wa maa kaana li-basharin an-yukallimu-hul-laahu illa Wahyan, aou in waraa'I hijaabin, aou yursila rasoolan, fa-yoohiya bi-izni-hi maa yashaa'u; Inna-Hu 'Aliyyun Hakeem."

And here, to the utter astonishment of all, I give the translation as well as interpretation of the above text by the learned translator HIMSELF, from his forum Blog :-

(copy/paste)

"In this verse you can see that :

No human being can talk to the creator on his own . So all those who claim that they can talk to Allah either in dreams during sleep or while awake is totally wrong .Categorically no human being can dare to talk to Allah.

But Allah talks to human beings by three ways:

1..Revelation

2..behind a veil . Now what behind the veil means .To understand this you have to consider yourself to be behind a veil and trying to look through that veil .The objects I other sides are not clear ,so you make efforts to have a clear vision .

So behind the veil means you have to put effort to understand the meanings of Wahi .These efforts include learning the language and the basics of Wahi (\$ ssence and the purpose)

3..Someone delivers the message of Wahi ,as most of our learned scholars are doing and they are all messengers .. "

Kindly take note of this open inconsistency or duplicity of thought. On the one hand, under the influence of pure western philosophy, WAHI is defined as 'those secrets of Nature that man discovers by applying his knowledge and wisdom..... Andon the other hand, when encountered with Quran's revealing text, the same WAHI is re-defined, at once, as a revelation via contact with God? And subsequently, all the three modes of Divine contact had also to be explained?

As a matter of fact, this confusing state of affairs forces one to the hypothesis made by this humble student that the learned translator here is finding himself unable to venture into denial of clear Divine text for, at this point, a twist in the meanings was perhaps not possible. Nevertheless, to keep adhering with the AGENDA was a compulsion too. Who knows, how compulsory it was to abide by the points of AGEDNA and what temptations it had involved? In this process, it apparently has not mattered much if the contender became a target of ridicule, trying to make two opposing and conflicting theories meet together, or trying to step in two boats at once!

Please check another proof of this dual-directional or paradoxical policy in the learned translator's own words :-

(copy/paste)

"How to know clearly what this way of conveying message is we have to put ourselves in a situation where God wants us to know his message . The only way to make us understand his message is only through his Book .

So in my opinion the message of God conveyed to us behind the veil is through His Book. We cant see him for us He is behind a veil . So Prophets gets message directly through Wahee .

*People of his time got message through him i.e. through Messenger .
People of later era get message through His Book i.e. behind a veil .
I can't imagine any other way of getting message from God. 10.7.10"*

See another time a u-turn. Once again *WAHI* is recognized as God's revelation. Perhaps a compromise or perhaps a fear of too much public exposure! The learned translator's mutually conflicting theories and inconsistency once highlighted, it won't be out of place here now to humbly present some academic explanations pertaining to his Conviction, or AGENDA, in order to alleviate a big misunderstanding on his part.

The Truth of "NATURE" and its SECRETS or LAWS, through Science.

On completion of the stellar system and having organized in the symbols of basic elements, LIFE took a new start at the second plan of creation. This second plan of life started with the formation of Earth and comes to an end on the completion of the *PHYSICAL LAWS* often called *LAWS OF NATURE*. *Physical laws* are in fact the great system through which the formation of Earth passed. The earth after having separated from the sun continued to revolve around the sun in gaseous form and during this period it went through many upheavals and changes, and as a result, it artificially split up into two charges of attraction in the shape of North and South poles. From its gaseous state to the state of its solidification, it struggled hard to dig, develop and harmonize unlimited properties of various elements in one unified order.

This was a great task as it involved infinite series of actions and reactions caused by infinite situations through which the elements had to discipline their behavior as a single order or system of laws. All the valleys and hills, streams and rivers, seas and clouds came into existence as a result of making these laws, which we call *physical laws*. These *physical laws* are so linked with each other in unlimited series of causes and effects that if we reduce them into mathematical equations and apply them to earth, they can reveal a whole train of events with which the earth completed its formation. By applying these laws we can even penetrate deep into the initial stage of the formation of the universe and discover the behavior of celestial bodies as well as organization of atoms as basic elements of the universe. This shows that the whole material world is a creation of a mind like our own and that that mind must not be a mathematician only, but it must have all the qualities of consciousness which are found in human

mind as well as in the whole universe. *Physical laws are thus the manifestation of the living earth.*

Although life started with the creation of the cosmic particles, yet with the completion of *physical laws* on earth, life for the first time achieved all the fundamental ingredients which served as a complete framework for developing the creation and building new values of the Ideal as willed by the Creator. At these two initial stages of universe, life had simply completed its structural form.

The *physical laws* which the earthly life dug up during the creation of this stage reveal the basic attributes of life. The right proportions, rigidity, coordination and discipline which are the fundamental attributes of these laws fashioned the material shape of the earth. Crystallization of matter into beautiful patterns, formation of valleys, undulating vast plains, flow of streams and rivers, rising hills, rain laden clouds, change of seasons, fascinating views of sunrise and sunset, harmonious atmosphere, which we call the "*art*" of nature were fashioned through these *physical laws*.

Nature is defined through its manifestations and laws, and represents one of the initial stages of God's overall, diversified and integrated creative plan. *Nature* is an integral part of planet earth's structural and evolutionary process after its creation. All *its laws* are formulated and completed on the planet earth in sequence. Its purpose was to provide in abundance the means and sources of sustenance and nourishment for all the forms and species of life programmed to come into physical existence according to the later successive stages of the creative process. Thus *nature* is a spectacular manifestation on the planet earth of mountains and valleys, streams, rivers and oceans, plains and deserts, ever changing weathers, many protective atmospheric layers, gravity, water cycle and various other physical laws. Planet earth, and the fully evolved *laws of nature* thereon, have a life of their own having lower conscious values. In this kind of life the dominant element is that of matter. Therefore, to expect, derive or acquire, *through the study of nature*, the ethical values, the saner emotions and the *guiding principles* for a lofty character required for a much higher level of self-conscious and spiritual degree of life, is a theory that may not be worth more than a deceptive perception, a meaningless flight of thought and a far-fetched superstition. The said ethical and spiritual values cannot simply grow out of a much lower stage of life. The said guiding principles of an ethical and spiritual nature belong solely to man's higher, self-conscious part of existence and are communicated by the Creator Himself to his Ideal, the man,

still languishing in preliminary stages of his journey of evolution and maturity, through his selected servants by the medium of WAHI.

Accordingly, WAHI and SECRETS OF NATURE are two elements of fundamentally different nature, different levels and different values. *Laws/Secrets of Nature* belong to a much lower stage of life and are destined to cater for the needs and requirements of life's organic and physical aspects exclusively, whereas WAHI, the Divine mode of communication with man, represents a comprehensive manifesto that provides guidance for the nourishment and evolution of man's higher, spiritual aspects of life.

It was also noted from the learned translator's writings that according to his perception, "*Secrets of Nature*" open up only to particular geniuses (Messengers), whereas the factual position is quite the opposite. We notice, in the current times, in the fields of physics and sciences countless people are busy days and nights in the study and exploration of *Secrets of Nature*, viz., its manifestations and laws. With the acquisition of more and more knowledge in these fields, human life is being improved to a better and easier level. Persistent advances are being made towards generation of new resources and the conquest of universe.

Hence, dear Readers, Can we equate "*Secrets of Nature*"..... with "*Divine Revelation*" by any possible measure or criterion?

This type of speculation eventually takes us back to this humble student's earlier suggestion of a cautious collective policy obstructing the indiscriminate handling of Quran by contenders, and adopting a more far-sighted approach in this field. As more and more translators are cropping up here and there, there is a dire need now, more than ever before, of a standard criterion for contenders, based on a broad mental horizon, a particular pre-determined degree of thought and intellect, a history of academic achievements, a certain depth of perception and a perfect consistency or coherence in previous written work.

Before we reach the end of the present Chapter, we must also glance through the most important aspect of Authority. Let us see what Quran decides about the nature of WAHI, as without Quranic authority our presentation is fruitless. Kindly check :

Verse 53/3-4: "WA MAA YANTIQU 'ANIL-HAWAA, IN HUWA ILLA WAHYUN YOOHAA, 'ALLAMA-HU SHADEED-UL-QAWAA"

Translation: And he (This Messenger) does not converse of his inner inclination/desire; that (Quran) is not but a Revelation revealed; communicated to him by the one with extreme powers.

Verse 39/17: "ZAALIKA MIM-MAA OUHAA ILAYIKA RABBU-KA MIN AL-HIKMAH".

Translation: This (issue) also belongs to what your Rabb has revealed to you from "THE WISDOM" (= divine wisdom).

Verse 29/45: "UTLU MAA OOHYA ILAYIKA MIN AL-KITAAB WA AQIMIS-SALAAT".

Translation: Pursue what is revealed to you of the BOOK and establish its following/obedience.

Verse 31/35: "WAL-LAZI OUHAYINA ILAYIKA MIN AL-KITAAB HUWA AL-HAQQ".

Translation: And what we have revealed to you of the Book, that's the Truth.

Verse 42/3: "KA-ZAALIKA YOUHYA ILAYIKA WA ILAL-LAZINA MIN QABLI-KA-ALLAH-UL-'AZEEZ-UL-HAKEEM".

Translation: This is the way He Reveals to you and to the ones before you, He is Allah, the Dominant, the Wise.

Dear Readers, dozens of other similar verses can be referred to which provide proof of the phenomenon of Revelation by direct intervention from Allah swt. However, taking note of the increasing volume of this writing, only a few to-the-point references are quoted. This material, though in small amount, seems sufficient for an effective rebuttal of the learned translator's theory. Nevertheless, if he offers solid Quranic texts substantiating *his* theories, clearly describing WAHI with the words "*Fitrat kay Israar*" (Secrets of Nature) which some very special human alone can open up by employing his own intellect and imagination, and if he can overrule the above-quoted Verses by some other valid authority, this humble student would not hesitate to revise his standpoint. However, as the learned translator is already proved to be engaged in blatant contradictions and discordance in his writings, to expect a clarification from him may seem futile. But, *you never know!* Options must be kept open!

At the end of the Chapter, a quote from Allama Pervaiz' Quranic inspiration:

(Translation from Urdu)

"The knowledge of WAHI was neither the outcome of human senses, nor the creation of human thought; it did not even contain a fraction of human sentiments. Therefore, it is called a Divine Revelation, viz, an objective knowledge from the outer source. Since it had no contribution of human labor, endeavor or expertise, it is called a "Gifted Knowledge" rather than an "Achieved Knowledge". According to Verse 26/195, this Book was revealed by God in the "Arabi-e-Mubeen (the vivid Arabic language). It means that through the medium of WAHI not only ideas were communicated in the mind of the Messenger but Quran's words too were revealed by God."

.....

CONVICTION NO.3

"QURAN DOES NOT PREDICT AN HEREAFTER"

"Quran does not talk about any kind of Life after death, or the Life of Aakhirat, but limits itself only to the physical life"????

The learned translator further explains this theory by implying that the stage called "As-Saa'ah", "Aakhirah", "Qiyamah", etc. is reached **only** in this very world when a Quranic society is established by defeating the ruling oppressive regimes. Maut (death) represents **only** nations' decline in this very world, and Hayaat-ul-Aakhirat (the second/final phase of life), or Ba'that (resurrection) symbolizes nation's rise, after their re-awakening, in the same physical world. **Physical death of human's animal organism is not mentioned in Quran**, therefore, reward and punishment, recompense, hell and paradise all are actualized within the parameters of this physical world. Please check his running translation of Quran and writings on the forum on the subject of *Hereafter*.

.-.-.-.-.

The above mentioned theory is also a personal derivation. We come to know through Quran that :-

1. Quran does call those dead too who are physically alive and walk around like other live ones, but their human capabilities have become dead. They can secure a new life through deliberations in Quran.
2. Those nations are also defined by it as dead who have gone into decline. In case some of them still retain the capacity to regain a higher status, they can do so by adhering with the Divine Guidance. This is also called Life after Death.
3. The second round of LIFE, the Resurrection after man's physical death is also defined as Life after Death.

The learned translator supports the policy of absolute denial in respect of Point No.3 above, in accordance with his purely materialistic convictions.

A copy/paste of his corresponding justification is presented here-below highlighting his materialist concept:-

"Now coming to verse 28 of sura Al-baqra :

(Arabic: KAYIFA TAKFUROONA BIL-LAAHI WA KUNTUM AMWAATAN, FA AHYAA-KUM, THUMMA YUMEETUKUM, THUMMA YUHYEEKUM, THUMMA ILAYIHI TURJA'OON)

Translation: How can You disbelieve In Allâh? Seeing that You were dead and He gave You life. Then He will give You death, Then again will bring You to life (on the Day of Resurrection) and Then unto Him You will return. (usual translation).

This verse clearly says

1.., We were dead 2.., He gave us life

3.., He will make us dead again 4.., then again he will make us alive

5.., Then unto him we will return .

Except for the second and third stage all other stages can neither be confirmed by any observation supported by statistical evidences or by knowledge from the past .

Even second and third stage is controversial for some . If we are supposed to believe blindly then there is no point in going into all this cumbersome exercise. If we have to accept some faiths blindly then why not all of it .

I agree with Adnan M Khan that : "There is no one we know of who has returned to us and told us about life after death " .

I am sure more than anything that , QURAN DOES'NT TALK OF THOSE THINGS WHICH CANT BE PROVED OR ARE BEYOND OUR COMPREHENSION OR UNDERSTANDING. 26.11.2010. "

The above is the AGENDA-based materialistic logic under which the learned translator does not believe in the Life-after-Death. The most interesting part of this belief lies in his contradictory verbal claims, just as of his close supporters, that "*We do believe in Allah and Aakhirat, but Quran does not talk about that at all*". Nevertheless, the obvious, absolute viewpoint, which contradicts the verbal claims, is exposed on top, in the title of this Chapter. This in fact is his real conviction. Logically speaking too, since he identifies himself as a Quranist, and if according to him, a theory is not proved by Quranic text, why would he believe in that theory? But as we can see, the problem is of ambivalence, or reluctance. So, on verbal level, neither we notice an unequivocal Denial, nor is there a clear and open stand. We only find a hotch potch or bad blend of two contradictory standpoints, namely, "*though we do believe, but it is not confirmed by Quran*". However, this bi-directional attitude is so beautifully exposed by a Divine injunction in this way:-

Verse No.2/8: "WA MIN AN-NAASI MAN YAQOOLU AAMANNA BIL-LAAHI WA BIL-YOUMIL-AAKHIRI, WA MAA HUM BI-MOMINEEN".

Translation: And there are some who DO SAY we have faith in Allah and in the Hereafter, BUT they actually are not among the Believers.

Here the ambivalence of the likes of our learned translator and his supporters is so perfectly exposed that a man's inner self experiences a state of ecstasy. And why not be it so? The Creator knows,,,,,, and it is only HIM Who is fully aware of the far reaches of His creation's *mental depravity*! Another important point here lies in the learned translator's deliberate efforts to twist the meanings of *Eimaan* (strong belief, faith) by referring to its Root a-m-n (*aman* – *peace*), according to his old routine. Kindly check the manipulation from his own writing copy/pasted below :-

"Dear Lucky Sahib, in the world of Mazhab, aamanu is translated in the meaning of "yaqeen", whereas the Root of "aamanu" is "aman" whose definition is peace and tranquility; therefore, "Eimaan" would mean "the State of Peace"- - - - the State of Peace does not necessitate affiliation with a religion." (Translated from Urdu).

Let us analyze this viewpoint. He translates "*Aamanna*" as "*we became people of Peace*". Now looking purely from grammatical point of view, we find here the verb "*aamana*" (past - believed) and the pronoun of the subject – *faa'il* - which is "*naa*"(*hum* – *we*). We have the subject and the object both. Also the verb is of a direct action "*karna*", not of "*hona*" (i.e. '*doing*' by a subject, not '*being*'). So we have the direct action by a subject. Moreover, the context too relates directly with the act of establishing faith in Allah. So by all accounts it is an act of "*doing*" something, not that of "*being*". So "*Aamanna*" is simply, "*WE HAVE BELIEVED*" OR '*WE HAVE ESTABLISHED FAITH*' – not that "*WE HAVE BECOMEPEACEFUL....*or something like that.

The learned translator is working under a particular direction which compels him to try to make things difficult by twisting the justified meanings. "*To believe in Allah*" is the description that conforms to the rules of language here.

I apologize for describing this style of translation as *wishful*, as it stands too far from logic. To my meager knowledge, it stands unacceptable to the bulk of Muslims or to any of the Quranic communities busy in research work throughout the globe. Nor can a definition, quite repugnant to standard literary style of narration, be taken for an appropriate expression. Allow me to submit here that the Root of "*Eimaan*" is undoubtedly "*a-m-n*", but the word "*Eimaan*" derived therefrom describes not only a "*state of peace*", but also means "*to submit to the truth of something with full satisfaction of*

mind; to trust and have confidence" too. And "Momin" is the one who does "assure peace" to others but before that, "recognizes the truth in such a way that he should himself be contented and peaceful; have trust and confidence; gain absolute belief". (translated from Allama Pervaiz' quote)

The above conforms with authentic Arabic lexicons too which the learned translator is trying his best to ignore altogether. His current translations are trying to wipe out a legitimate meaning by incorporating an alternate meaning that most of the times proves not only inappropriate but ridiculous. Please check the Root List from Lane's Lexicon, where "aamanna" is translated as "we believed"; and, "Iimaan (n.): Faith; Belief".

A comparison of above lexical meanings with the learned translator's *unique translations* makes its ambiguities amply clear by painting the following ridiculous or illogical picture:-

"Eimaan billah" means, by him, "to become peaceful WITH ALLAH";
 "Eimaan bil-Aakhirah" as "to become peaceful WITH THE AAKHIRAH";
 "Eimaan bil-Malaaika" as "to become peaceful WITH THE MALAAIKA";
 "Eimaan bil-Ghayib" as "to become peaceful WITH THE UNKNOWN, CONCEALED, ABSENT, DISTANT, etc".

Can he not notice the ambiguity or a lack of coherence and smoothness so visible in his definition of *Eimaan* when applied in the above contexts? The way his translations under discussion have been coined by him, don't they tax the human understanding in a queer way? Isn't it manifestly 'confusing'?

The Readers can easily make their decisions.

Before proceeding with further discussion under this Chapter, kindly allow me to narrate here another divine injunction which absolutely is of a decisive nature:-

Verse 53/27-30: "INNAL-LAZEENA LAA YU'MINOONA BIL-AAKHIRATI LA-YUSAMMOONA AL-MALAAIKATI TASMIYATIL UNSAA; WA MAA LA-HUM BI-HI 'ILM; IN YATTABI'OONA ILLA AZ-ZANN; WA INNA AZ-ZANNA LAA YUGHNEE MIN AL-HAQQA SHAYI'AN; FA A'RADH 'AM-MAN TAWALLAA 'AN ZIKRINAA WA LAM YURID ILLA AL-HAYAAT AD-DUNYA".

Translation: Those who do not believe in the Hereafter, would surely attribute Malaika with female names; But they do not possess knowledge; they follow nothing but assumption, while assumption versus reality is of no avail; therefore, turn away from those who turn their backs to our guidance and desire this worldly life alone. Their sum of knowledge is but meager.....

Dear Readers, this is another most pertinent and self explicit divine injunction. It comes to light from here that:-

- those who do not believe in the *Hereafter* are bereft of knowledge;
- they follow assumptions;
- they turn their backs on God's advice/injunctions;
- they take the worldly life as the ultimate;
- their sum of knowledge is worth nothing.

The above explanation brings us to this ultimate decisive question:-

Are all these divine indictments, according to the contention of the learned translator, directed against those who just are not willing to believe in some phenomenon of change in the near future, within the parameters of this physical world and within the age span of this very short organic life of man?

This question is open to all friends having a common sense. No clairvoyance, or extra sensory perception is required for an answer!

As the learned translator firmly holds the conviction that a mention of the *Hereafter* does not exist in the Quranic text, therefore, this humble one would stick to the Quranic texts only, to prove the presence of repeated and continuous mention of the *Hereafter* in Quran in its orthodox meaning. The reality of the *Hereafter*, even otherwise, continues to exist within human mind since the earliest stages of man's intellectual evolution. Human awareness has always recognized a second round of life not only in a spiritual state but, at the same time, as a secondary physical round of life too. Thousands of years ago, preservation of dead bodies, accompanied with the accessories of physical life, was the embodiment of the belief in acquiring an assured resurrection.

Moreover, in the light of modern knowledge of today as well, there is no deficiency of authentic facts to prove the existence of a Hereafter. When a few months earlier, this humble student offered to post a thesis proving the existence of Hereafter through Science, the learned

translator regrettably displayed a show of narrow-mindedness, refusing directly to accept that, and putting a ban on such efforts on his 'democratic Blog'. Kindly have a look at a copy/paste:-

"My highly respected members,

I had requested that whosoever believes in Hereafter, or does not, whatever Verses he would post as references, it is my responsibility to present its simple translation, and after looking into its context, Members will be requested to decide about the truth on the basis of Quran.

But the discussion started taking up the subject of Science and of proving the Hereafter, or disproving it, through Science; and about the importance of Science.

I once again request that the discussion on the subject of proving Hereafter be restricted to only Quran so that I may give answers from Quran. Thanks very much. Yours sincerely, Dr. Qamar Zaman - 30.5.2011. "

So this is the state of displeasure the learned translator displays about the *proofs of Hereafter*. However, for Readers' ease of reference, the thesis "Hereafter according to Science" is attached at the end of this Book as APPENDIX 2.

Let us now check carefully how he derives wishful results from the grammatical structures in order to grant the *Hereafter* a worldly perspective. The terms used by Allah swt to define *Hereafter* are scattered all over Quran and are specifically represented in these words :-

"Al-Hayaat-ul-Aakhirah - Youm-ul-Aakhir - Daar-ul-Aakhirah - Aakhirah."

And the compound which is used along with the above, for the purpose of "Comparison of Opposites" is : *"Al-Hayaat-ud-Dunya"*.

The learned translator rejects the translation of *Hayaat-ul-Aakhirah* as the eternal or spiritual stage of life, and advances the argument against it from grammar that this term is a *"Murakkab-e-Tauseefi"*, where *Hayaat* is 'mousoof' and *Aakhirat* its 'sift'; therefore, its meaning should be *"a nearby expected period, or an improved state of life"* – in the same phenomenal world. For a comparison, he interprets the term *"Al-Hayaat-ud-Dunya"*, by virtue of being *Murakkab-e-Tauseefi*, as *"a lower or inferior state of life"*. Here he is monitored radically altering the meaning of the word *"Dunya"*. His stand is, that *"Ad-Dunya being 'Sift', would switch its meaning to 'Adnaa'.* Obviously, the justification is weak, and exposes his concealed effort

to make the accepted meaning of *Dunya* disappear from the scene, with the aim not to let a "*comparison of opposites*" take place. However, this humble one is of the view that, irrespective of being a '*Murakkab-e-Tauseefi*', its meaning would stay as "*worldly life*", as the switching of *Dunya*'s meaning to *Adnaa* is not supported by rules of grammar and language. If at all a '*lower level of life*' was meant or emphasized here, this '*Murakkab-e-Tauseefi*' would have been quoted as "*al-Hayaat-ul-**Adnaa***". Don't we find at several places in Quran the word "***al-Adnaa***" being used to define "*lower*" or "*nearer*"?

What is that particular rule of grammar which, according to him, alters the meaning of words in a '*Murakkab-e-Tauseefi*'?

If the learned translator, who admittedly has a vast capability in Arabic grammar, can enlighten us on the respective grammar rules, full attention will be paid to his reflections. Some examples of '*Murakkab-e-Tauseefi*':-

Al-Muslim al-Saadiq = the true Muslim / *al-Rajul al-Saaleh* = the pious man / *al-Masjid al-Kabeer* = the big mosque / *al-kitab al-sagheer* = the small book / *al-'amm al-ameen* = the credible uncle.

On the same pattern, '*al-hayaat-ud-dunya*', as a rule, is '*the worldly state of life*' (*the life of this world*). Therefore, the learned translator's personal translation as "*lower/inferior state of life*" does not seem to hold validity. In comparison of the same *worldly life* Allah swt has mentioned '*hayaat-ul-aakhirat*', which under the rules of comparison, is supposed to be the opposite of *worldly life*, i.e. *non worldly*, of a *superior and finer nature*, free from physical compulsions, a *super-conscious or spiritual level of life*.

Dear Readers, we have a large number of Verses dealing with *Aakhirah* and to quote them would lengthen the thesis exorbitantly. Therefore, let us check only those places where *Aakhirat* is quoted in comparison of *Hayaat-ud-Dunya*. After we have reached the above conclusions, the following comparative study would easily discard the mutilation of lexical meanings and the AGENDA of learned translator would be sufficiently exposed.

Verse No.86/2; " OOLAAIKAL-LAZEENA ASHTRAOU AL-HAYAAT-UD-DUNYA BIL-AAKHIRA; FA-LAA YUKHAFFAF 'AN-HUM AL-'AZAABU WA LAA HUM YUNSAROON."

Translation: These are the ones who have traded this worldly life in return for Aakhirat; hence the torment reserved for them will not become less severe, nor shall they be helped.

Now assuming for a minute that we change it into, according to the learned translator: "the ones who have traded the 'lower state of life' in return for 'a better round of life' within this world"..... Would that make sense? I hope you would agree that it won't!

Verse No.2/200: "FA MIN-AN-NAASI MUN YAQOOLU RABBA-NA-AATINAA FID-DUNYA WA MAA LA-HU FIL-AAKHIRATI MIN KHALAAQ".

Translation: Thus, there are those among people who say 'O our Rabb, bless us within this world'; but then, for such ones there is no share in the Aakhirat.

Can the learned translator twist this translation to represent his personal standpoint? Probably not!

Verse No.11/15-16: "MAN KAANA YUREEDUL-HAYAATUD-DUNYA WA ZEENATA-HAA, NUWAFFI ILAYI-HIM A'MAALA-HUM FEE-HAA WA HUM FEE-HA LAA YUBKHASOON; ULAA'IKA ALLAZEENA LAYISA LA-HUM FIL-AAKHIRATI ILLAN-NAAR; WA HABATA MAA SANA'OO FEE-HA WA BAATILA MAA KAANU YA'MALOON".

Translation: Those who seek this worldly life and its adornments, we in this respect, grant full reward for their efforts and in this they are not deprived at all.....these are the ones for whom nothing remains in the Aakhirat except fire; whatever they had acquired went waste, and whatever they worked for turned futile.

Can it be the description of another round of life within this world? Is there a guarantee of longevity of life for those who are addressed here? Would all of them continue living physically until they are sentenced to the punishment of fire in this world?

Verse 3/145: "WA MAN YURID THAWAAB-AD-DUNYA, NOO'TI-HI MIN-HAA, WA MAN YURID THAWAAB-AL-AAKHIRATI, NOO'TI-HI MIN-HAA".

Translation: And whosoever desires the reward of this World, we give him thereof, and whosoever desires the reward of Aakhirat, we give him thereof.

Verse 4/77: "QUL MATAA'-AD-DUNYA QALEELUN WAL AAKHIRATU KHAYIRUN LI-MAN-IT-TAQAA, WA LAA TUZLAMONA FATEELA".

Translation: Say that the possessions of this World are but of little substance, whereas the Aakhirat is much valuable for the one who is pious; and you will not be done injustice equal to the thread in a date seed.

What does our learned translator think here about "*thawaab-ud-Dunya*" and "*Mataa-ud-Dunya*" in the two verses above? Don't we notice "*Murakkab-e-Tauseefi*" here? And isn't the meaning of "*Dunya*" here the same "*Dunya*"? And under the rule of Comparison of Opposites, doesn't the term "*Aakhirat*" here mean "*another or final life*"?

Verse 8/67: "TUREEDOONA 'ARADH-AD-DUNYA, WA-ALLAHU YUREED-UL-AAKHIRA. WA-LLAHU 'AZEEZUN HAKEEM".

Translation: You desire provision of this World whereas Allah prefers Aakhirat; And Allah is Dominant, Wise.

Can here "Provisions of this World" versus "Preference for Aakhirat" be taken for two different spells of the same life within this world? Can the learned translator apply his "own" meanings here?

Verse 9/38: "ARDHAYITUM BIL-HAYAAT-ID-DUNYA MIN AL-AAKHIRA; FA MAA MATAA'-UL-HAYAAT-ID-DUNYA FIL-AAKHIRATI ILLA QALEEL".

Translation: You have consented to the life of this world in comparison with Aakhirat; nevertheless, the possessions of this world's life are meager in comparison with those of Hereafter.

Verse 87/16: "BALL TU'THIROON-AL-HAYAAT-AD-DUNYA WAL AAKHIRATU KHAYIRUN WA ABQAA".

Translation: You rather prefer the life of this world, whereas Aakhirat is valuable and is "longer lasting".

If *Aakhirat* too means the *life of this world*, then how can that be "longer lasting" (abqaa)? Physical life is never long lasting as we all know. Rather, the *Hereafter* alone can be long lasting where man transforms into a finer, eternal form of pure conscious energy as his inner self is already a self-conscious entity, whose real existence is consciousness. This statement is confirmed by the science of physics.

But, In case the learned translator contends that God is talking here about the chain of human generations, not about the lives of individuals, he is welcome to give supportive evidence from Quran.

Dear Readers, we have such a large number of Verses dealing with this subject that the next ten pages would not suffice to accommodate all of them. This humble student only hopes that by the above mentioned material the Quranic viewpoint, with due authority, has been seen with certainty. In all the Verses quoted, *Aakhirat* cannot probably be taken for a second round of *physical life within this world*. In fact, these verses are clearly describing the essential phenomenon of *Hereafter*, i.e. the eternal life that is to come after our physical life. Intentional falsification of their meanings can only be done under the dictates of a particular anti-Quran AGENDA.

Dear Readers, please note, at the end of the Chapter, how sarcastically Allah swt deals with deniers of the Hereafter:-

Verse: 29/6 and 37/23: "WA QALOO IN HIYA ILLA HAYATUNA AD-DUNYA WA MAA NAHNU BI-MAB'OOTHEEN".

Translation: And they say : There is nothing but the Life of this World for us; and we are not to be resurrected.....

Verse 45/24: "WA QALOO MAA HIYA ILLA HAYATU-NA AD-DUNYA, NAMOOTU WA NAHYAA, WA MAA YUHLIKUNA ILLA AD-DAHR; WA MAA LA-HUM BI-ZAALIKA MIN ILM; IN HUM ILLA YAZUNNOON".

Translation: And they say: There is no life for us except this Worldly life. We die and we take birth, and it is nothing but time that kills us. In fact, they possess no knowledge in this respect. They make only assumptions.

And after this Divine injunction, Readers, no doubt or ambiguity remains in acknowledging the fact that's so eloquently expressed by Iqbal like this :-

ZINDAGI KI AAG KA ANJAAM KHAKASTAR NAHIN
TOOTNA JIS KA MUQADDAR HO, YEH WO GOHAR NAHIN
MAUT KAY HAATHON SE MIT SAKTA AGAR NAQSH-E-HAYAAT
'AAM YOON USS KO NAH KAR DAITA NIZAAM-E-KAAINAAT
MAUT TAJDEED-E-MAZAAQ-E-ZINDAGI KA NAAM HAY
KHWAB KAY PARDAY MEN BAIDAARI KA AIK PAIGHAM HAY

زندگی کی آگ کا انجام خاکستر نہیں ٹوٹنا جس کا مقدر ہو یہ وہ گوہر نہیں
 موت کے ہاتھوں سے مٹ سکتا اگر نقشِ حیات عام یوں اس کو نہ کر دیتا نظام کائنات
 موت تجدیدِ مزاقِ زندگی کا نام ہے خواب کے پردے میں بیداری کا اک پیغام ہے

Before closing this Chapter, another big contradiction from the learned translator is copy/pasted below to show his dwindling faith and lack of coherence. You will find him, to your amazement, translating Dunya and Aakhira here in the orthodox sense again! Please watch the Question made to him at the forum:-

<http://www.aastana.com/blog/aastanablog.asp?QID=715>



QUESTION ID 715 :: Haqiqat e Malaika

www.aastana.com

A.O.A..Dear Dr sahib please explain ' MUSJAD-Y-AQSA'.If that was a ; ILME SAFER; then what was its logic. If according to Allama pervez that was about ;HIJRATY-MADINA; If so then what is your openion about. Thanks

Now part of his reply which relates directly to the subject of Hereafter:-

".....This is what history and archeology tells us. It has nothing to do with Quran Lets see what Quran says about Ibrahim and his Deen at different places

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

-130 andwho turns away from the deen of Ibrâhim except who befools himself? Truly, we chose Him **In This world** and Verily, **In the Hereafter** He will be among the righteous.(2-130)".

Kindly check carefully both the underlined phrases in the above copy/paste, and see if you can have a clue about what the learned translator actually stands for. Should you be able to surmise something concrete, kindly do inform this humble student.

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CONVICTION NO.4

"DIVINE MESSENGERS' NAMES DO NOT SIGNIFY REAL PERSONS BUT ONLY ATTRIBUTES"

"The Messenger of Muslims, Mohammad, and other exalted Messengers do not represent the names of some particular entities, personalities or physical beings. Their names, in reality, have the status of GENERIC TEMPLATES. (Meaning: Particular patterns or frames made of metal, plastic or paper). Every name is not the name of a human being, but is the name of an attribute, for example :-

- Mohammad is the name of every person who is praised."

- - - - -

In this context, literal meanings of the Messengers' names have been quoted from Lexicons, and protracted discussions have been held on the pages of the forum in loud and presumptuous manner. The pretext much emphasized was the negation of personality cults. And the viewpoint presented was to prove that whosoever, whenever would come up to those attributes, will be known with the name of that attribute.

Kindly note for proof the copy/paste of Blog pages dated 8th June, 2011:-

"NOOH :- A man how calls in a repeated way with anxiety and whole heartedly.

IBRAHIM:- It is driven from "ABRAHA" means who talk with arguments and evidences.

ISMAIL:- It is derived from " ASMAA" .A man with a good repute in a society(Ismail with the same weight of mekail)

ISHAQ:- Sahaq is the quality of a person who convince the opponent by repeatedly arguing (Ashaq al Qalb means a soft hearted man) SAHAQ to grinde.

YAAQOOB:- A good successor (jan nashin), Al aqoob means who follow the foot steps.

YOUSUF:- tawassaf al baerah(a camel with a new hair grown after dropping old ones) Or apparent a fine material after peeling it out.A

MAN UP LFTED (DEVELOPED) FROM THE DOWN TRODDEN TO THE ELIET STATUS.

MUSA:- A man who routs out the false hoods from the society (erazor is called musa because it remove the hairs out of skin).

MASIEH:- To know the sense of this attribute plz see the MASHA in the verse, where, "Wamsaho be ruoosikum wa Arjulokum" has been elaborated by Dr. Qamarzaman in Hageeqat -e-salat.

MOHAMMAD:- Praise worthy (a man with the good qualities) WITH SIFAAT AL HAMIDAH

ZAKARIYA = A wide visionary man who always remember the Allah;s message intensively.

3) The characters, Noh,Ibraheem, Muses, Eisa, Mohammad **are not the physical personalities, rather the attributes written in Alkitab**, their stories (qases) are the **generic templates**, to seek the guidance from this eternal message in each **era**."

(Dear Readers, after the unparalleled idiocy above, the gentleman very fastidiously announces like this :-)

"4) We condemn the orthodox translation based on myth and man written history. We relay on the translation purely based on lexicon, relevant context and tasreef al ayat. Date 8.6.2011."

I hope the Readers would kindly ignore the amateurish style and childish mistakes of this piece of writing from Aastana pages. But, apart from that, first of all we take note of another stage of the same secular/atheistic AGENDA consisted in making *Messengers' personalities fade to obsolescence*. Secondly, we note that throughout the length of human history no identical stupefying venture has ever been undertaken aiming to *obliterate Messengers' real personalities* from the Holy Scriptures and to portray them as a single attribute symbol, because :-

- It serves to show every Messenger with only a single attribute, which is revealed 'after having to explore' his name's literal meaning from lexicons. Is that possible?
- If at all Messengers can be taken for symbols of attributes, shouldn't then every Messenger be a combination of highest human attributes, rather than having only one of them?
- Should we stop regarding a Messenger as a divine emissary of highest and most evolved conscious status? Should we just

take him for an *abstract symbol or template* of a single attribute?

- Are real personalities not required for imparting divine teachings to humans? Do the real personalities create some kind of hindrance in the way of eternal guidance?
- Can the eternal guidance only be delivered by symbols or templates of attributes?
- Has any one ever achieved the status of a Messenger by being cast through these patterns or generic templates, and thus becoming universally famous, or not?
- If not, as it is not evident from the history, then what benefit was derived by the Aastana team by concocting the insane theory of "generic templates"?
- Didn't they actually plan to engender a mental state of chaos and confusion about Messengers through this theory?
- Didn't they gain a lot in terms of advancement of their special AGENDA of materialism, through their regrettable strategy of distortion of Messengers' personalities?
- Should we all now start believing that whoever "***calls in a repeated way with anxiety and whole heartedly***" is the Prophet "NOAH?"
- Whoever "***talks with arguments and evidences***" is ABRAHAM?
- Whoever "***follows the footsteps beautifully***" is "JACOB"? automatically "JOSEPH"?
- Whoever "***acquires a fine surface after peeling off***" is

Whoever "***routs out the false hoods from the society with an eraser***", is the Prophet Moses?

Whoever could remove sufferings or undertake a good survey, is the Prophet Jesus?

Whoever is too much praised, he is Prophet Mohammad?

Dear Readers, it really is a sad state of affairs. The above is inevitably the best possible interpretation of "generic templates". It just can't be defined in any other terms except the above. It is not only a sheer contempt of human intellect, but also a grave insult to the inspiring personalities of the divine Messengers. Notwithstanding the tragedy, let us see how the learned translator congratulates his close companion for delivering the above edict, which met his criterion of competence fully:-

**"Dear.....,assalam-o-alaik,
Let me accept this fact today that you are well ahead of me.
you have answered the question so nicely and comprehensively
that nothing is left to be added . Thanks .
Dr Qamar Zaman . 10.6.2011"**

By all accounts, the purpose behind this regrettable AGENDA is to erase from the Muslim heart the unconditional and irretrievable love and attachment with the exalted person of Mohammad Rasool-Allah, by declaring his personality as of no consequence. Under this ulterior motive, he is given the image of a conceptual character or an attributive symbol, which some genius had adopted to serve his own purpose. This conviction, as can easily be seen, makes it a proper judicial case under "contempt of Rasool" Act.

The copy/paste above proves that the learned translator has not only seconded and appreciated those two/three people who have fully endorsed this theory of his, but also declared them superior to him in the field of 'knowledge'. Superior they truly were – in making a bold proclamation thereof – while the learned translator had till then kept his conviction concealed from public. The corresponding discussion is on record at the forum Blog. It is up to the Readers to decide as to whether an attribute or an abstract value can at all be meaningful without a living and real personality radiating it through his physical presence. And whether in the absence of an existing personality as a guide and leader, an attribute alone as a symbol, can be or can't be followed? Can the Kingdom of God be established without the presence of a physical leader or a living authority? Can the acquisition of a goal under the guidance of a leader be symbolized as personality worship? Isn't the presence of a particular person, as a symbol of obedience, an important requisite?

Perhaps, in learned translator's unique state of mind, it may be news for him that, in this mundane world not only the Messengers, but every human being is invariably named by his parents after one or the

other attribute. Nevertheless, to identify a human by trying to find the lexical meaning of his name, is but a proof of mental imbalance, more than of any other physical disorder. Name is always the medium to identify a person. The theory of finding out its literal meanings can only be invented under the implications of an AGENDA, not in the healthy state of mind. The learned translator can pick up his own name as an example, and try to find out his own self from lexicons through his unique philosophy. I'm sure he won't get much except mental depravity and deterioration of intellect. I beg your pardon.

....

CONVICTION NO.5

"AL-GHAYIB" (THE UNSEEN) ACTUALLY MEANS 'QUDRAT KAY PAIMANEY' (NATURE'S YARDSTICKS / STANDARDS / LAWS)"

"The Quranic term 'GHAYIB' means 'Qudrat kay Paimaney'."

- - -

The meaning of the term *GHAYIB* is defined by the learned translator in his current Quranic translation as "*Qudrat kay Paimaney*". He translates the phrase "*Yu'minoona bil Ghaayib*" as: "*They establish Peace with Nature's Values/standards/yardsticks (meaning 'Laws')*". Please check the proof from his own writing in his translation of Chapter Al-Baqarah, Verse No.3, at his website.

This openly implies that "*unseen reality*" or "*some phenomena that may result in future*" or "*something distant or absent*" is not the accurate definitions of the term "*Ghayib*". The underlying conviction here is that "*Quran does not talk of things that cannot be materially proved*"; thus, as in its authentic lexical meanings, *Ghayib* is something not provable or comprehensible, therefore, this meaning must be '*changed*'.

After the above theory as presented by the learned translator, we are confronted with the question as to how to prove this far-fetched conclusion of his, viz. "*Qudrat ke Paimaney*", as an accurate and pertinent, or, an alternative definition of the term "*Al-Ghayib*"? In this difficult scenario, let us, first of all, check the word "*Ghayib*" from Lane's Lexicon to find out the right answer :-

" *ghayn-ya-ba* : absent/remote/hidden/concealed, absent from the range or beyond the reach of perception by sense or of mental perception, unseen/invisible, slander, backbite, hidden reality, absent one." (Derivatives: *Ghayib, ghuyoub, ghiyaab, ghayubah, mughayib, ghayibooba, mughaab, ghaaba* versus *hadhara, ghayibat, aghtaabah..*)"

Please go through minutely the full scope of meanings of all the derivatives of *GHAYIB* described on pages 96,97,98 of Volume 6 of

LANE's, you would fail to find a near or distant link of its lexical meanings with the learned translator's 'unique' definition.

This writer respectfully submits that an unmatched contempt of human intellect has been committed here once again, which cannot be duly condemned in a few words. This blatant mutilation of Quranic message can be seen as a manifest evidence of a secret AGENDA, leading the contender into the darkness of sheer unscrupulousness. However, an understanding of the true face of the story may not be difficult at all only if we keep in view the already exposed convictions of the learned translator and his Agenda. We can easily discern the problems faced by him, like this:-

- **"Quran does not talk of anything that cannot be proved or comprehended"**. This being his basic personal conviction, how can he contradict it himself by translating the word "Ghayib" correctly? "Ghayib", i.e. 'the Unseen', is not physically visible to the eye. So, where would the proof of it come from? Hence, why should it be defined as "unseen, or as an absent reality" by making an accurate translation? If it is rightly defined, it will have to be conceded that **"Quran DOES talk of things that cannot be seen or comprehended"**. Therefore, it was an inevitable compulsion for the learned translator to distort the true face of the translation.
- The word **"Eimaan"** is also attached with the word **"Ghayib"**. Had the word **"Ghayib"** been translated accurately, he had to wash his hands off his second conviction too by having to recognize the word **"Faith/Belief"** as the right translation of **"Eimaan (viz., "BELIEF, in the unseen")**! It must be remembered that he regards the definition of **Eimaan** as **"the state of Peace", not "Faith"**. Here the irony of the situation was reflected in having to acknowledge the **Ghayib** without a proof, which, in turn, would further necessitate the acknowledgment of **"Faith"** in it. He was to translate **Eimaan** accurately, along with the accurate translation of **Ghayib**, thereby, violating the second core issue of his materialistic AGENDA.
- And also obvious is the fact that, by having to admit Ghayib and Eimaan in their true meanings, the implementation of the foreign AGENDA of Quran's materialistic interpolation, so

obviously manifest in his designs, would suffer a drastic setback.

This student humbly submits here that a careful study of the Quranic compound, **"Aalim-ul-Ghayib"**, alone, would have been sufficient to prevent him from venturing into this blatant falsity. This '**murakkab-e-izaafi**' is used in the following Verses :-

Chapter Al-Jinn/26, Al-taghaban/18, Al-Jum'aah/8, Al-Hashr/22, Al-Zumr/46, Faatir/38, Al-Ra'ad/9, Al-Mominoon/92, Al-Taubah/94,105.....

And in all the above places, to define this term as **"the one aware of Qudrat ke Paimaney"**, viz. **"having knowledge of the values He HIMSELF has created"** would be a climax of ridiculous surmise. By all accounts, in all those places, we can only interpret this compound as none other than the **"Knower of unseen destiny, or concealed realities"**.

Apart from that, the learned translator has completely ignored various other places in Quran where the accurate lexical translation of Ghayib has been amply substantiated by the undeniable and precise formula of **"comparison of opposites/antonyms"**. Please check **"Aalim-ul-Ghayibi wa ash-Shahaadah"**: Verses: Al-An'aam/73, Al-Taubah/93,105, Al-Ra'ad/9, Al-Mominoon/92, Al-Sajdah/6, Al-Zumr/46, Al-Hashr/22, Al-Jum'aah/8, Al-Taghaban/18, where the Concealed and the Manifest, viz. the comparative state of Absent and Present, absolutely precludes a wishful twisting of **Ghayib's** meanings; unless, of course, the twister comes down to exercising a blatant self-destructive strategy and puts his own respect and status at risk.

Let us also check Verse No.6/59: "Wa 'inda-hu mafateeh-ul-Ghayib, laa ya'lamu-ha illaa huwa".

Translation: **"The keys of 'Al-Ghayib'** are with Him, so no one except Him knows it (al-Ghayib)".

Can the learned translator tell us what kind of **"Qudrat key Paimaney"** these are, whose keys are only with Allah swt, and its knowledge too is only with Him? Under this Divine injunction, how would the learned translator try to **"establish Peace with these Qudrat ke Paimany"** whose knowledge, as the Creator ordains, He has not exposed to anyone? This Verse decisively establishes that the wishful translations of these terms by him can be classified as bogus.

The second point also established here is about the learned translator's statement that : **"Quran does not talk of anything that can't be comprehended."** It is also a directionless flight of thought. Quran does talk about many things that are beyond human comprehension at the present stage of its evolution.

This humble one thinks that the above effort may suffice to clarify the issue under this topic. The Readers can easily decide now as to the right or wrong of it.

I might still humbly try to make the subject of "Al-Ghayib" a little bit clear to the learned translator.

The basic urge of human self is to know the aim or purpose of life. Since, however, it is not possible for man to understand and partake the glimpses of higher spiritual life and its values at his low conscious level, therefore, according to the creative process, man must have FAITH IN THE UNSEEN as proclaimed by Divine guidance. The faith in the unseen amounts to believing and accepting as true those spiritual and conscious values which man is not capable of comprehending intellectually at his lower stage of creation. FAITH IN THE ULTIMATE GOAL OF LIFE NOT ONLY GIVES IMMENSE SATISFACTION TO THE HUMAN SELF FOR HAVING KNOWN HIMSELF, BUT IT ALSO PROVIDES GREAT SPIRITUAL STRENGTH FOR ADVANCING TOWARDS THE GOAL. Those who do not believe in Divine guidance have per force to choose some ideal of life. Even those who deny the Creator and have no faith in life after death had to have some view in regard to life because it is the urge of human self to know the reality. Human self cannot simply live at the self-conscious state unless it identifies itself and knows the purpose of its existence.

....

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CONVICTION NO.6

"THE WORD 'DEATH' IN QURANIC TEXT DOES NOT MEAN PHYSICAL DEATH"

"DEATH in Quran is mentioned in the exclusive context of Nations' Death. Physical Death of human organism is not meant."

The learned translator also states : ***"It is the Law of Nature (Qanoon-e-Qudrat) that no one comes alive after one's physical death."***

.-.-.-

Some texts from the learned translator's current Quranic translation, carried out in accordance with above Conviction, together with his interpretation of the same with supportive arguments, are copy/pasted here-below to apprise the Readers of his line of thought. Every copy/paste is accompanied by this **writer's Rebuttal** too.

Nevertheless, WHAT is the source of this particular "Qanoon-e-Qudrat", as stated above, or WHERE is the supportive Quranic text relating to it, no clue is offered by him, as usual.

- 1) Verse : 2/28: *"Kayifa takfuroona billahi wa kuntum amwaatan fa-ahyaa-kum, thumma yumeetu-kum, thumma yuhyee-kum, thumma ilayhi turja'oon".*

(Translation from original Urdu by the learned translator):

*How can you deny the Laws of Nature, whereas you were subjects, then you were granted freedom. **Moreover, you become subjects and you will remain Free as well,** and will be reverted to His Laws.*

- 2) *"Thumma ba'athnaa-kum min ba'adi mowti-kum la-alla-kum tashkuroon".*

(Translation from original Urdu by the learned translator):

After your (moral) death, we resurrected you once again so that you be grateful.

*This is the Law of Nature that no man is resurrected after physical death. Therefore, **Quran, wherever it describes death, it does***

so with reference to nation's morel death. *When moral spirit is infused among a dead nation, the same dead nation becomes alive once again, while, nations are dead when they are still living physically.*

The writer's Rebuttal:

"Moreover, you become subjects and you will remain Free as well," (Urdu original by the learned translator: "mazed yeh keh tum mehkoom bhi hotay ho aur azaad bhi rahogay".)????

IS that the right translation of "*thumma yumeetu-kum thumma yuhyee-kum*"? If yes, than by which rule of grammar the structure of sentence has been radically altered and the 'subject' (the 'Faa'il') is done away with altogether? Allah swt is the 'subject' here and it is HE Who states here that "**AFTER THIS, HE GIVES YOU DEATH (or, WILL GIVE YOU DEATH), AND AFTER THAT, HE GIVES YOU LIFE AGAIN (OR, WILL GIVE YOU LIFE AGAIN)**"; whereas the learned translator writes: "*you become subjects and you will remain free as well*"? What authority had he to distort Quran like that?

Let us see why he had to use this misleading tactics.

It is quite evident that his purported definitions of Death and Life (*Mehkoomi and Azaadi*) were not fit to apply on this part of the Verse. Had they been applied here, translation of this sentence would become **MEANINGLESS**. Therefore, he resorted to *restructuring* this part of the Verse autocratically, and thus tried to present a *wishful, but distorted*, translation. Let us now see why exactly he was forced to resort to this strategy. Let us put *his* definitions in place of the *right translation* of the sentence and see if it works:-

"After that He gives you "subjugation", and after that He gives you "freedom" again".

This is what the Verse ends up with. Now the questions that this translation of his raises before us are:

- 1) Is this the inevitable course of action He follows about nations?
- 2) Or does He inevitably acts in this sequence at least twice, with all nations?
- 3) Any proof of that from Quran, or any example from history?

None. Therefore, we have to take *death* for *death* and *life* for *life* in this sentence, and *acknowledge the second round of life* as the *Hereafter*. Only then the sentence can give a sense.

The learned translator also states that : *"This is the Divine Law (Qanoon-e-Qudrat) that no human gets another life after physical death"*. Has he got a Quranic proof or authority for this Divine Law? Probably not. Had he got an authority, he would have definitely brought it up. He is known to always emphasize this principle.

3. Verse No.2/94, 2/95: *"QUL IN KAAANAT LA-KUM AD-DAAR-UL-AAKHIRATU 'IND-UL-LAAHI KHAALISATAN MIN DOON-IN-NAASI FA-TAMANNAU-AL-MAUT IN KUNTUM SAADIQEEN. WA LAN YATAMANNU-HU ABADAN BI-MAA QADDAMAT AYIDEE-HIM"*.

(Translation from original Urdu by the learned translator):-

Tell them if the period of prosperity, according to Qudrat, is reserved for you alone, and if you deem yourselves truthful, then you must wish for our failure.

Discussion: With reference to this Verse, it is said : "you tell Kuffaar that if they are true to their claims that Aakhirat is only for them, then they should desire death for them"; But this is a meaningless hypothesis because if Kuffar too, in return, ask the same thing of the Momineen – that if Momineen believe that Aakhirat is for them alone, then they should also desire death – what would the Momineen say in reply? Both groups won't say an inconclusive thing like that. So, 'death', in this sentence, is related with 'Failure' instead of 'physical death'. Supposing that it were 'physical death', then it would be called "AL-MOWT" instead of "mowt".

The Writer's Rebuttal:

Many anomalies in the above 'discussion' can be pointed out, and strong arguments against his contentions can be presented. However, for the sake of brevity, this writer would suffice to point out the visible contradictions in the learned translator's writings which may help the Readers to form their opinions about the soundness of his theories. Kindly note the sentence :-

"Supposing that it were 'physical death', then it would be called "MOWT" instead of "AL-MOWT".

It simply means that, according to him, the physical death is not defined by the *ma'arfah* term "AL-MOWT". It is defined by *nakrah*: "mowt".

Now please look under point 4) below, under the heading of Verse 2/133. In its translation the learned translator himself has translated the *ma'arfah* "AL-MOWT" as 'physical death' (Urdu: 'jab Yaqoob ko mowt aai'), and in this way, has blatantly violated his self-devised 'Rule of Grammar'. And with this violation, he has left us in a quagmire as to what should be the final ruling about "AL-MOWT" and "MOWT". After this contradictory statement and sheer inconsistency, how can his translations be taken seriously?

4. Verse 2/133: "UM KUN-TUM SHUHADAA'A IZ HADHARA YAQOOB AL-MOWT, IZ QAALA LI-BANEE-HI MAA TA'BUDOONA MIN BA'ADI, QAALOO NA'BUDU ILAAHA-KA WA ILAA-HA ABAAI-KA IBRAHEEMA WA ASMAAILA WA ISHAAQA ILAAHAN WAAHIDAN WA NAHNU LA-HU MUSLIMOON".

(Translation from original Urdu by the learned translator):-

When death came upon Jacob, were you witness to that when he asked his sons as to whom would they obey after him; they replied that they would obey his and his forefathers Ibrahim, Ismael and Ishaaq's God who is unique and we are to provide security on his behalf.

The Writer's Rebuttal:-

Leaving aside other anomalies in this translation, we analyze this work by applying therein the learned translator's own Rule of Grammar which reads like this: "Supposing that it were 'physical death', then it would be called "MOWT" instead of "AL-MOWT".

By bringing the above translation in line with this Rule of his, it should read like this :

"When Hadhrat Yaqoob encountered "Failure" or "Subjugation", were you then witness of what he asked his sons about whose obedience they were to follow.....etc."

I have just inserted his definition of "AL-MOWT" here, and it can be clearly seen that no reasonable meaning, according to context, can be derived here by applying *his* self-styled Rule. So, the learned translator, perceiving the difficulty, unhesitantly resorted to change

the definition of the word without regard to violating his own Rule. That is, he instantly changed "AL-MOWT" into "MOWT" without having any scruples at all about condemning his own *theory to garbage*.

5. Verse No.2/154: "WA LAA TAQOOLU LI-MAN YUQTALU FI SABEL-IL-LAAHI AMWAAT; BAL AHYAA'UN WA LAAKIN LAA TASH'UROON".

(Translation from original Urdu by the learned translator):-
And do not call those who "are fought" in the way of Allah as "Failed"; they are not failed but are "life giving"; but you do not comprehend.

The Writer's Rebuttal:-

Dear Readers, the above is such an up-side down translation that you must read the original in Urdu to fully enjoy the class of it. It is like this: "***aur jo loag ehkamaat-e-ilaahi ki raah men "larraai kiye jaaen" un ko nakaam mat kaho, woh nakaam nahi hain, balkeh zindagi dainey waley hain lekin tum samajhte nahi ho***".

I am sure you can't make a head or tail out of this translation. But here the learned translator has mutilated the passive term "Yuqtalu", and defined it as "Larraai kiye jaaen". By this mutilation, he actually tried to avoid the right definition of "Mowt" too which follows this passive verb. Had he done the right translation of Yuqtalu, which is: "who are killed", he would inevitably have to define "Amwaat" rightly too, viz., "DEAD", instead of "Failed" (nakaam); that would simply render his own standpoint false. One can rightly question his endless slaughter here of the linguistic norms and literary standards of Urdu text, just to serve his wrongful AGENDA. Isn't the phrase "Larraai kiye jaaen" (in Urdu) a ridiculous expression, and an ungrammatical structure? Has anyone ever witnessed a similar style of expression in Urdu language?

6. Verse 2/141: "INNA-AL-LAZEENA KAFARU WA MAATU WA HUM KUFFARUN, OOLAAIKA ALAYI-HIM LA'ANAT-UL-LAAHI WA AL-MALAAIKATI WA AN-NAASI AJMA'EEN".

(Translation from original Urdu by the learned translator):-
Verily, those who were persistent in their conduct of denial and FAILED in the same state, they stand deprived of the blessings of the Divine Kingdom, its authorities, and the entire population.

"KHAALIDEENA FI-HAA; LAA YUKHAFFAFU 'AN-HUM-UL-'AZAAB WA LAA HUM YUNSAROON".

Translation: They will live for ever in deprivation. Neither will their torment be lightened nor will they be granted respite.

Discussion by him:

"They will live for ever in deprivation" does not mean that in the future they will be deprived of these blessings for ever, but, they will be kept deprived only as long as they do not change their conduct. Do remember that some other world (life) is not being discussed here; it rather relates to our present world.

The Writer's Rebuttal:

Again, we leave aside many anomalies that are quite obvious in this translation/discussion. We only take up the word "Maatoo", meaning "they died". Is there any grammar Rule to define this word here as "they Failed"? The learned translator's own Rule stipulated that "AL-MOWT" (Ma'arfah) always means "Failure" and "Decline". But here we do not see the use of Ma'arfah, rather the plural, past, verb "maatoo" is used. Apart from that, "khalideena fi-haa" is always used in Quran for "eternity"; and "eternity" is not the characteristic of this worldly life. The total sum of life is an average of 60 to 70 years. How can it be called "living for ever"? The learned translator has tried, in his "discussion" to justify a negation of this "eternity", but that can safely be regarded as a futile effort to highlight a personal theory over and above the Quranic text.

- - - - -

Now, to facilitate a comparison by Readers, below is an alternate translation, with proper interpretation thereof against the learned translator's translation above of Verses 2/94 and 2/95:-

Verse 2/94, 2/95: "Qul in kaanat la-kum ad-daar-ul-Aakhiratu 'ind-al-Allahi khalisatan min doon-in-naasi, fa-tamannaw-al-mowt in kuntum saadiqeen... wa lan yatamannaw-hu abadan bi-maa qaddamat ayidee-him".

Translation: *Say to them: If the house of Aakhirat, with Allah, is reserved for you exclusively, and if you really think you are truthful in this belief of yours, then you should be the ones to desire DEATH*

most willingly. But, on the contrary, they would never wish to DIE on account of their deeds already accounted for.

Dear Readers, here the literal and the closest meanings of "MOWT", "HOUSE OF AAKHIRAT", 'the account of acts/deeds sent forward', are totally unalterable. The philosophy narrated in the text proves the literal meanings of these terms. You can see that neither the meaning of DEATH can be construed as "Nation's Decline" here, nor "AAKHIRAT" can be interpreted as "some future period to come within this life"; nor the "acts/deeds to be accounted for in the Hereafter" can be taken in some other perspective.

Two more Verses with explanations that totally reject the learned translator's viewpoint are quoted below.

Verse No.39/42: "ALLAHU YATAWAFFA-AL-ANFUSA HEENA MOWTI-HA WA ALLATI LAM TAMUT FI MANAMI-HA, FA-YAMSIKU ALLATI QADHAA ALAYIHA AL-MOWT WA YURSILU AL-UKHRAA ILAA AJALIN MUSAMMAA; INNA FI ZAALIKA LA-AYAATIN LI-QOUMIN YATAFAKKAROON".

Translation: *Allah swt, at the time of Death, completes/ends the role of AL-ANFUS (Rooh, consciousness, brain); he acts the same way with those who are not yet dead, are in their sleep; then he withholds those who are finally dead and sends others back to life to pass through a certain period till its maturity. Indeed, there are signs in it for people who deliberate.*

Can the learned translator's wishful translation be applied here?

Verse no.14/17: "Yatajarra'u-hu wa laa yakaadu yuseeghu-hu wa ya'teeh-il-mowtu min kulli makaanin wa maa huwa bi-mayyitin; wa min waraai-hi 'azaabun ghaleez".

Translation:AL-MOWT will be descending upon him from every direction, yet he won't die; while continuing to suffer a massive torment.

Here too, the Ma'arfah, AL-MOWT is used, and along with it the word "Mayyit" too. I would be really obliged if the learned translator can demonstrate how to apply *his* wishful definitions (Failure/Decline) in this text.

.....

CONVICTION NO.7

"THE 'REAL' DEFINITION OF 'ZINA' (ADULTERY) IN QURAN" AND ITS FALLOUT

*The word ZINA is used in Quran to represent "mutilation of Discipline (Deen)", or "distortion of ideology" or "making it impure, or spoil it". It has not been used in a sexual perspective. **Moreover, resultantly, no instructions or punishments are stipulated for illicit sexual relationship.***

The following 'decree' was noted in the learned translator's own writing on the Blog:-

"Quran does not say any thing about "Pre-marital Sex". (Pre-marital, in the context of the relevant thread, meant, outside the bonds of marriage).

However, this 'decree', witnessed by many participants, was recently removed from the Blog pages, presumably for fear of serious reprisals. This step served to disturb, to some extent, the process of implementation of the "Free Sex" part of AGENDA.

.-.-.-.-.

The learned translator is of the view that this issue is left to the existing government or the conditions prevalent in the society. Unfair sexual practice or the punishment thereof is not mentioned at all. For details, see his booklet: "Zina Quran ki nazar men", and discussion threads on the Blog.

This precisely means that ZINA is not such an important issue on which Divine Commandments would have been required. This kind of interpretation has naturally caused Free Sex sentiments to grow rapidly among his followers.

The definition of the word ZINA (Verses 17/32, 24/2, 3) that the learned translator has presented as "making impure or distort an ideology"; and thus has proved Polytheism and Zina to be equivalent crimes of an ideological nature, can easily be taken as accurate. This humble student also does not deem this interpretation wrong as it is substantiated by Lane's Lexicon. However, this fact should not be made a pretense to allow illicit sexual relations in Islamic Discipline.

The learned translator however seems obviously adamant in arriving at the above conclusion under his particular AGENDA. So, let us briefly prove from Quran that Allah swt has emphatically forbidden any kind of sexual act or relations except the written and legally bound marital agreement (Verse 21/4).

Verse No.4/24: "Wa al-mohsanaatu min-an-Nisaa'i illa maa malakat ayimanukum, kitaab-Allaahi alayikum; wa uhilla la-kum maa waraa'a zaalikum an tabtaghu bi-amwaalikum mohsineena ghayira musaafiheen; fa maa astamta'tum bi-hi min-hunna, fa-aatuhunna ujooruhunna fareezatan".

Translation:*And also prohibited to you are all married, chaste women except from those whom your right hands possess (under your oath of sponsorship/guardianship/subordination) whom Allah has placed under your legal responsibility. And lawful to you are all others beyond these provided that you seek them by spending from your wealth, desiring chastity, not unlawful sexual outpour. So for the benefits you may draw from them, give them their due rights as an obligation.*

Verse No.4/25: "WA MUN LUM YASTATI' MIN-KUM TAWLAN AN YANKIH-AL-MOHSANAAT-IL-MO'MINAATI FA-MIN MAA MALAKAT AYIMANUKUM MIN FATAYAATI-KUM-UL-MO'MINAAT; WALLAHU A'LAMU BI-AYIMANI-KUM, BA'ADHUKUM MIN BA'ADH; FA-ANKIHUHUNNA BI-AZNI AHLI-HINNA WA AATU-HUNNA UJOORA-HUNNA BIL-MA'AROOFI MOHSANAATIN GHAYIRA MUSAAFIHAATIN WA LAA MUTTAKHIZAATI AKHDAA".

Translation: *And whoever among you cannot, for long, find means to marry chaste, believing women, then he may choose from those whom your right hands possess of believing girls. And Allah is most knowing about your oaths/contracts; you are of one another. So marry them with the permission of their people and give them their due rights according to what is acceptable, in a state of chastity, not committing unlawful sex randomly nor taking as secret lovers.*

Verse No.5/5: "Al-youma uhilla la-kum at-tayyibaat; wa ta'aam-ul-lazeena ootu-al-Kitaba hill-ul-la-kum wa ta'aamukum hill-ul-la-hum; wa al-Mohsinaatu min al-mo'minaati wa al-mohsanaatu min-al-lazeena ootu-al-Kitaba min qabli-kum iza aatayitumoo-hunna ujoorahunna mohsineena ghayira musafiheena wa laa muttakhizi akhdan".

Translation: *All the pleasant things have been made permissible for you this day; And the food of People of the Book is also permissible for you and your food is permissible for them. And also permissible are the chaste women from the Believers, and from the ones given the Books before you provided you give their full right, in a chaste/protected way, not in an unlawful sexual relation or in secret affairs.*

Verse No.24/33: "Wal yasta'fif allazeena laa yajidoona nikaahan hatta yughniya-hum-ullaahu min fadhli-hi".

Translation: *And those who do not possess means for a marriage agreement must exercise restraint until Allah enriches them with His bounties.*

In my humble opinion, the learned translator must have quoted the above references in his Book on ZINA to prevent his theory from becoming controversial, had he not been implementing a particular foreign AGENDA. Had he done so, his present insufficient explanation would not have engendered the suggestions of free sex in Muslim Discipline (Deen). Nevertheless, since he himself likes to issue the below quoted judgment, it won't take long before the doubts about working on an AGENDA would turn into a reality:-

"Quran does not say anything about pre-marital Sex".

From the above-quoted Verses, the Readers can easily decide if it "says", or it doesn't!

.....

CONVICTION NO.8

"ACCORDING TO QURAN, HISTORY HAS NO IMPORTANCE/SIGNIFICANCE"

"History bears no authenticity. Quran is not a book of History. It is wrong to look at it in a historic perspective."

Please check a post from the forum:-

*"Dear ,
You are right that " man written history should have no base to understand Quran ."
We can easily omit the history to interpret Quran .
such quotations are for those who have old interpretations engraved and can only be scratched and erased by nullifying their I from their own teachings .
However if yoy think our grammatical approach is enough , we can always depend upon grammatical translations .
24.1.2011 Thanks for the comment. Dr. Qamar Zaman "*

.-.-.-.

Dear Readers, the learned translator's words (underlined in the above copy/paste) enjoy the status of a "very bold statement" on this important topic, as they are tantamount to a total denial of history's importance. The immaturity of thought process is evident from the fact that not the slightest notice is taken of the undeniable reality that the recognition of the Divine Messenger's existence as well as of the authenticity of Quran can be made through History alone. The Muslim Ummah does not possess any archeological remains, structural remnants, documentary evidence, or preserved record of the Divine Kingdom established by the Holy Messenger. So much so, that the sacred tomb is also verified by History alone. It is History alone that affords us the basis upon which we rest the compilation of an observation, article, thesis or a book about Islam. Rusool's Seerat (biography) is also History. All the tafaseer are History. The Arabic literature, lexicons, Hadith, Islamic Jurisprudence, all form part of the History. Please note the statement of a scholar of unquestionable prominence and diversified knowledge, Allama Pervaiz, about the importance of History, accompanied by a Quranic reference :-

"Study, observation and experience are the basic sources of acquiring knowledge. Quran lays great emphasis in employing these sources. The fundamental difference between man and animal lies in the fact that human belonging to a generation or a time period owns the capability of transferring his experiences and observations to the next generation. This is called History. The secret of all progress achieved by humanity is encoded in it. The caravan of time traverses its evolutionary journey through its support alone. What is History? The outcome of centuries of human endeavor! The essence of thousands years of perpetual struggle! The savings of hundreds generations and races of nations and civilizations! A flowing torrent of the efforts of man's head and heart which, at its fountain-head, was not more than a pool of scanty water, but as it flowed ahead it continued getting boundless. This is the reason why Quran greatly emphasizes the study of History. It says : "WA LAQAD ANZALNA ILAYI-KUM AAYAATUN BAYYINAATUN WA MATHALAN MIN-AL-LAZEENA KHALAW MIN QABLI-KUM WA MOW'IZATUN LIL-MUTTAQEEN" (Verse 24/33) - (We have sent to you our clear signs/laws and with those the examples of those who lived before you, wherein there is admonition for those who wish to safeguard themselves from dangers)."

And now please go through an answer by the learned translator on his forum wherefrom an accurate judgment can be made about the parameters of his competence in History. After reading this question and answer, you will agree with his limitations in the field of History which, inevitably, necessitated a compulsion on his part to negate this branch of knowledge altogether. Please do inform me about your opinions. First the question put before him :-

"Dr Sahab And Mambers

Is it possible that wahi reveals on some nabi other then Quran in these days at any nation. "

And now the "brilliant" answer by the learned translator :-

"If someone comes to the standard of ar- Rasool as described in detail in Quran and The Creator choses him then why not . The population in days of Prophet Mohammad was not more then few thousands in middle east .For few thousands of people in Middle East at any time in the past it is said that more than hundred thousands of prophet came The population now is in millions .

We are bankrupt morally and ethically, . We have no morals

and no values to follow , We don't see any role model to follow . To add further upon it no messengerwhat a pity . The leaders wether religious or social are characterless . Do you think today with all this femine stricken calamity there can be no person to guide us .? This is no justice to stop coming of prophets when it is needed most!"

Dear Readers, the above reply by him is probably a brilliant show of "the apex of knowledge"; rather "the wonder of all academic discoveries and achievements". Any amount of "appreciation" may remain insufficient. But look at the next reply by someone else which is copied for your kind perusal. After this, this humble writer won't need to write anything more. Kindly read carefully :-

COMMENT BY MR. BHATTI:

Peace—aastana-members;

My 1st writing in 4 months, may be the last. I like to remain a reader. BUT;

Doctor Qamar's comments in this thread are disappointing, just as was Moazzam's "blank check" in favor of Doctor's false statement. I mean, what rubbish it is that the guy agreed wid the Doctor without hesitation and unconditionally, just upon the hollow authority of his own words! I am sorry to say that the two look pretty screwed up here! See for example:-

DOCTOR QAMAR;

"The population in days of Prophet Mohammad was not more then few thousands in middle east."

BHATTI:

"FEW THOUSANDS"? Never saw a more bombastic corruption of history!And.... This 'figure of population' covered the whole "middle east" too! Not only Arabia!

Please refer us to that history that tells you this eye opening fact? Will you?

Sir, you compel meadmire your "scholarly research".

***But...the bloody crooked shit history (check any book of Muslim history) told that Prophet Mohammad in 630 AD(9 ah) led the Army for Ghazwah Tabuk to fight Romans and it was a 30,000 strong army!*

(it mean the whole "middle east" was in that army of Prophet....? Because the whole middle east was a "few thousand", acc. To Dr. Qamar !)

***The bloody crooked history also tells:, hundred thousands educated Jews had settled into width & breadth of Arabia from*

Iraq (during reign of Hormazd IV circa. 579-90 AD) ----- remember date of prophet's birth: 570 AD. How come only migrant group of Jews were in lakhs while the total population of 'middle east' was "a few thousand"? That huge "army" of Jews could easily capture the whole middle east?

***The shit history also tell: from 610-629 Iran and Rome kept fighting wars with troops often in lakhs of numbers every time! From where came these big armies in middle east? ... you say, the whole mid east had a population of "a few thousand"?*

.....

DOCTOR QAMAR:

"If someone comes to the standard of ar- Rasool as described in detail in Quran and The Creator choses him then why not . "

BHATTI:

Opinion.... Conjecture...speculation.....superstition....what is it sir?

Quran don't say more rasools will come or not come,,,,,so how come you give a ruling on this point? It's just preposterous! I feel....flabbergasted ,,really! That guy above is right with proper references showing that Quran talks abt rasools in PAST always.

And "the Creator choses him" ? HAS THE CREATOR "STARTED" CHOOSING AGAIN NOW? Your statement is on record sir IMPLYING that no Creator choses anyone or sends WAHI to any one, it is only that "NATURE REVEALS ITSELF TO HIM" (to someone who gains higher knowledge and intellect!). Is it a U-turn? Or you at aastana are just playing with Quran as a chattering tool? Such blatant contradictions?

DOCTOR QAMAR:

"The leaders wether religious or social are characterless . Do you think today with all this femine stricken calamity there can be no person to guide us .?

This is no justice to stop coming of prophets when it is needed most!"

BHATTI:

You mean de leaders don't guide - - - only prophets guide?

Then who is guiding all those developed rich ...welfare...white nations ? leaders or prophets?

While the rest of the world is flourishing with guidance of their "leaders", you are special ones who will progress only through prophets? Why? What a joke!

It sounds weird of you sir to ask for prophets, not reformers or sincere leaders? You go to extremes sir and introduce far fetched 'rulings'. You indulge in sophistry sir. You work on some secret agenda,,,,,,, obviously sir.... Are you the new coming Prophet sir?

DOCTOR QAMAR;

"past it is said that more than hundred thousands of prophet came"

BHATTI

Who said so sir?

If Quran?..... Where? If not, ,,,why you quote a non-quranic nonsense sir?

If you take it from history, I gather you are a hypocrite sir. You reject, negate, condemn history in your writings! Why do you now adopt myths from history and u argue on mythology quotes ?

.....

Please don't mind my comments. I don't have time for writing, but the lowest standard of intellect or knowledge you displayed made me feel like rejecting this highly dodgy crap!!!!!!! sorry, but it looks like you have a mission to keep creating scams in Quran teaching.

And you take help from history and myth too, which is in contrast of your clear stand, and that of your followers.

(END OF MR. BHATTI'S COMMENT)

For the information of Readers, the above-copied, detailed and self-sufficient analysis was deleted the moment it was posted on the forum, perhaps because it exposed the secrets of aastana and its head's academic standard and prowess. Nevertheless, this kind of constant aggressive steps had already exposed the true picture of this institution's honesty and credibility to a large extent. It is a commonplace and regrettable observation that the majority of non-believers in the *accountability of the Hereafter* are usually rendered void of spiritual values and ethical standards. It is the specialty of *materialism* and an inevitable result of the *philosophy of atheism*.

.....

CONVICTION NO.9

"THE 'REAL' MEANING OF 'MAHEEZ' IN QURAN IS NOT MENSTRUATION"

"The Quranic term "AL-MUHEEZ" does not define "menstruation" by women. It describes the "spilling of blood" in battles.

.....

"As the context of Verse 2/222 deals with battles, therefore, "AL-MUHEEZ" in fact describes the bloodshed during battles. Why would Quran describe a natural phenomenon encountered by women as a routine, and which has always been well known to humans?"

Please check the learned translator's translation of Verse 2/222 of Chapter Al-Baqarah on his forum, and the corresponding interpretation and discussion thereof. It goes like this:-

Verse No.2/222: "WA YAS'ALOONA-KA 'AN-IL-MUHEEDH; QUL HUWA AZAN, FA-A'TAZILOO AN-NISAA'A FIL-MUHEEDH; WA LAA TAQRABOO-HUNNA HATTAA YATAHHURNA; FA IZA TATAHHURNA FA-ATOO-HUNNA MIN HAYITHU AMARA-KUM-UL-LAAH; INN-AL-LAAHA YUHIBB-UT-TAWWABEENA WA YUHIBB-UL-MUTATAHHIREEN".

Translation: *And they will ask you about BLOOSHED; tell them that that's painful, therefore, in the case of bloodshed of weaker people, stay away from bloodshed; and do not establish relations with them as long as they do not purify themselves from non-divine commandments. However, when they are rid of non-divine commandments, go to them as is ordained in divine commandments. Verily, God's Kingdom favors those who repent and those who are free from non-divine commandments.*

Now have a look at his subsequent interpretation:

"In this Verse the word used is "AL-MUHEEDH". Its Root is h-y-dh. Allama Rashid Na'maani writes : "...this is Noun of Time (Time of Hayidh), Noun of Space (Place of Hayidh) and Verbal Noun (Menstruation) meaning Menses, viz. that obnoxious blood which secrets from thebacha-dani) of healthy, young, non-pregnant

women during a particular time in a particular way". (Lughat-ul-Quran, Vol.V, Page 332). Maheedh, as stated by Allama Sahib, is "Noun of Time and Space", which means that the question is not about Menstruation's Place and Time, otherwise, the question will be out of place and the answer too will be out of place. Now the question remains whether the word "AL-MUHEEDH" should be taken in its "verbal noun" meanings, again the answer is in negative. Can a question be made about the particular state of a woman in her special days?No sir.....because the answer makes it clear that the question does not relate to this particular state of a woman. The answer to this question is given as : "Qul huwa azan" – Say that it is painful. This is such a categorical statement where we find no margin of doubt.....but is this answer based on reality.....if it is confirmed then this translation is final otherwise it is faulty.....because in the state of menstruation some of the women do experience pains but it is a rule. Every mother looks worried that her daughter may not smear her clothes with menstrual bleeding and she might not be aware of it. Quite a few women but need to consult doctors for this problem? The other important factor is that this word is AL-MUHEEDH, viz. "muarraf ba laam" which suggests some particular Hayidh. Therefore, this verse is absolutely not talking about the particular state of women which is called Hayidh."

Dear Readers, this humble writer has never read a more confusing explanation than the above by our learned translator. It is full of contradictions and absurdities. According to him, Allama Rashid Nomani does state that :

Allama Rashid Na'maani writes : "...this is Noun of Time (Time of Hayidh), Noun of Space (Place of Hayidh) and Verbal Noun (Menstruation) meaning Menses, viz. that obnoxious blood which secrets from thebacha-dani) of healthy, young, non-pregnant women during a particular time in a particular way". (Lughat-ul-Quran, Vol.V, Page 332)

But the learned translator still insists on the opposite of it:

..... is "Noun of Time and Space", which means that the question is NOT about Menstruation's Place and Time,

The learned translator states a rule of grammar, provides a lexical authority in its support, and, in the very next sentence, stands to violate this rule openly! What can be made out of this blatant contradiction? Why the question is "not about the place and time of

Hayidh? Isn't the *Ism-e-Zarf* (Noun of Time and Space) there to describe the time and space? Why then *MUHEEDH* (*ism-e-Zarf*) is not about the *time/place of menstruation*? Has anyone an explanation about this special style of argumentation? What can we call it except an effort to create complications where there are none, in order to paint the translation in a color of one's own choice! This is another proof of the learned translator's inconsistent style of writing.

To incorporate the time and space in a verb, a noun of time and space is formed on the measure of "*mif'al*" or "*maf'al*". This is the simple rule of *Ism-e-Zarf*. '*Maqtal*': the place of Qatl, Qatl gaah, the time of Qatl. '*Maghrib*': the place of sunset or time thereof. '*Masjid*': the place of prostration or the time thereof. '*Miq'ad*': place of sitting or the time thereof, etc.

Supposing for a few minutes that "*AL-MAHEEDH*" does mean "*bloodshed during a battle*", let us see whether or not this definition fits suitably at other places too or not. So, let us check the use of "*AL-MUHEEDH*" in another Verse, applying the principle of *Tasreef-ul-aayaat* to confirm that the learned translator's viewpoint is not right and this word probably does deal with women's natural cycle:-

Verse No.4/65: "WAL-LAA'EE YA'ISNA MIN AL-MAHEEDH MIN NISAA'IKUM INIR-TABTUM FA-'IDDATU-HUNNA THALAATHATU ASHHURIN WA ALLAA'EE LAM YAHIDHNA; WA OOLAAT-UL-AHMAALI, AJALU-HUNNA AN YADHA'NA HAMALA-HUNNA; WA MAN YATTIQ-IL-LAAHA YAJ'AL LA-HU MIN AMRI-HI YUSRAN".

Translation: *And of your women who have become hopeless of the cycle of Hayidh, if you happen to be doubtful about them, then the count of "Iddat" for them is three months, as well as for those who do not bleed at all. And the maturity of time for pregnant women is the time of birth. Those who abide by Allah's commandments, He makes things easy for them.*

Dear Readers, here the context of narration is *DIVORCE*. The word *Nisaa'a* too is used here for WOMEN in pure '*Nakrah*'. Can the learned translator prove the meaning of '*AL-MUHEEDH*' here as "*the bloodshed during battles*"? Probably, n-e-v-e-r.

Secondly, the learned translator's statement above: "***The other important factor is that this word is AL-MUHEEDH, viz. "muarraf ba laam" which suggests some particular Hayidh. Therefore, this verse is absolutely not talking about the***

particular state of women which is called Hayidh",,,,,,,,,, becomes null and void when applied to Verse 4/65, as here too the word used is "AL-MUHEEDH", and is undeniably applicable to the particular state of women called *Hayidh*, which holds much significance in counting the period of *IDDAT*.

Hence it is proved that the learned translator's assumption detailed in the context of Verse 2/222 is based on personal hypothesis. It's another effort to distort the translation under a personal conviction which does not accord with the principle of 'Tasreef-ul-Ayaat'.

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CONVICTION NO.10

"QURAN DOES NOT DESCRIBE A PHENOMENON THAT CAN'T BE PROVED OR COMPREHENDED"

"Quran does not state facts that can't be proved, or stand beyond our knowledge and comprehension".

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The learned translator is very persistent in his theory that Quran does not describe the Hereafter, nor does it mention a thing or event that can't be practically proved. A quote from his writings:-

***"I am sure more than anything that ,
QURAN DOES'NT TALK OF THOSE THINGS WHICH CANT BE PROVED
OR ARE BEYOND OUR COPREHENSION OR UNDERSTANDING.
26.11.2010".***

Following are the important arguments against the above conviction:-

- The fact is obvious that spirituality (metaphysics in modern terms), or the spiritual life constitutes upon high conscious values which do not possess a material form;
- And they can't be produced in a solid, physical body as a proof of their existence;
- Moreover, for this very reason, our Creator has not chosen to make us understand it. He has only given us information about its "existence/presence", in a firm manner;
- And has given us a Mode of Conduct to achieve that stage by having firm belief in it;
- He has not stressed upon us to understand or comprehend it;
- Hence, the learned translator, being disposed to denial of any non-material element or entity, stands unwilling to acknowledge the spirituality without a solid and practical proof;
- So much so, that he looks upon God in the material form of "a Divine Kingdom", and acknowledges Allah in the same form alone (Please check his running translations).
- And he perceives this as the only practical and comprehensible material interpretation of the word Allah;

- To him the non-material existence of Allah is not proven as His physical personality is not visible to him. To prove his point he rightly quotes the Verse 6/103 which states :"*Laa Tudriku-hu al-Absaar*". He does not recognize the existence of Universe as a comprehensible and practical proof of a Creator's existence; viz. he does not believe in a Creator;
- It is, however, surprising that he still boldly propagates the theory of Messengers being only attributes, not personifications, which goes in contradiction of his demand for physical proofs. In respect of Allah's existence, he clean forgets that He is also known through his attributes, just like his theory about the Messengers' existence. Why doesn't he concentrate on 'attributes' when seeking Allah, instead of demanding a physical appearance? Does his old AGENDA of materialism/atheism create hurdles in his way? Is it true that he doesn't give a damn about sustaining blames of double standards and hypocrisy upon himself?
- How can he comprehend the attributes of Messengers upon which he concentrates his attention, in spite of the fact that the attributes do not have a physical presence, and no proof about their existence can be produced? Does his attention grant those attributes a physical form?
- If not, then why does he believe in them in spite of their non-material presence? Isn't that a belief in a form of the "Unseen" (Al-Ghayib)?
- Does he own the standpoint that he perceives the proof of Messengers' attributes from the History? But the question that would inevitably arise here is that he neither recognizes History nor gives it the least importance?
- What kind of convictions he has formed which entangle his mind in paradoxes, reluctance and double standards? Still, he is adamant in making these uncertain convictions the basis of a Quranic translation?

As far as Allah's material existence is concerned, since no material personification can fully represent His Most Exalted status of existence and his endless powers, therefore, no material form or symbol is worthy of Him. That's why He does not manifest His self in a material symbol. However, this is no conscious ground to deny the awareness of his existence. All the high conscious/spiritual values too are invisible; still we recognize their presence and believe in the results of their pursuit, without their material presence. Why??? He says:-

"Logically there can not be a description of a thing in any book which you can not understand. As It will be useless to tell the description of God so is the case with his metaphysical world It will be useless to tell the details of that world .

So In my view (and I can be 100% wrong) there can not be any description of Life hereafter."

As for the *Hereafter*, it has already been discussed under its relevant Heading, and the learned translator has probably been proved 100% wrong, with all his alleged magnanimity of heart. Here, very briefly, it may be opportune to lay down a few facts quietly which the Creator has Himself narrated and has stressed too that "*humans cannot understand/comprehend them as they are beyond their knowledge, comprehension and capacity to know*". And after these Quranic authorities, final judgment may be left to respected Readers as to what extent they deem this fabricated theory of our learned translator as true. Kindly note:-

1. Verse No.2/155: "Wa laa taquloo li-man yuqtalu fi sabeel-il-laahi amwaat; bal ahyaa'un, wa laakin laa tash'uroon".

Translation: *Do not call those killed in the way of Allah DEAD; they rather are ALIVE, but **you can't comprehend**.*

It is very clear here that a fact is being told about and simultaneously emphasized that it is beyond your comprehension. The learned translator however has presented an alternate version of this translation under his own material perspective.

2. Verse No.17/85: "WA YAS'ALoonAKA 'AN-IR-ROOH; QUL AL-ROOHU MIN AMR RABBI WA MAA UTEETUM MIN AL-ILM ILLA QALEELA".

Translation: *And they would ask you about Al-Rooh (Wahi). Say that Al-Rooh is from my Rabb's Command and **you have not been given the knowledge of it** except a little bit.*

Here too, it is clear that a known reality is described, and it is stressed too that you are not given the knowledge of its nature or form.

3. Verse No.32/17: "FA-LAA TA'LAMU NAFSUN MAA UKHFIYA LA-HUM MIN QURRATIN A'YUNIN JAZAA'AN BI-MAA KANU YA'MALoon".

Translation: *No living person knows what **is kept concealed from them** of comfort for eyes as reward for what they used to do.*

Here too it is pretty clear that the information is being given about the rewards that are waiting but it is also being stressed that you can't know about the nature of them. The fact is also proved here that the rewards do not belong to this world; otherwise, they could have been specified and comprehended.

4. Verse No.56/60-61: "NAHNU QADDARNA BAYINU-KUM AL-MOWT WA MAA NAHNU BI-MASBOOQEEN 'ALAA AN NUBADDIL AMTHALA-KUM WA NUNSHI'U-KUM FI MAA LAA TA'LAMOON".

Translation: *We have decreed death as an absolute phenomenon among you and subsequently, we won't delay in transforming your existence and resurrect you in a form **which you don't know about**.*

Here not only another reality is being described which we have no awareness about, but a confirmation is also being provided of resurrection of man in a new form in the Hereafter. Kindly note that all the three points stated are in blatant rejection of the learned translators three fundamental convictions.

5. Verse No. 2/216, 2/232, 3/66,,,, These are some more Verses where facts are described and it is simultaneously emphasized that Allah alone knows about them; you do not.

In the light of the authentic references quoted above, the Readers can easily decide about the learned translator's statement repeated below, in his capacity as Quran's modern translator :-

***"I am sure more than anything that ,
QURAN DOES'NT TALK OF THOSE THINGS WHICH CANT BE PROVED
OR ARE BEYOND OUR COPREHENSION OR UNDERSTANDING.
26.11.2010".***

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CLOSING CHAPTER

**KISAY KHABAR THI KEH LAY KE HAATH MEN CHIRAGH-E-MUSTAFWI
LAGAATA PHIRAY GA ZAMAANEY MEN AAG SHARAR-E-BU-LAHBI**

کسے خبر تھی کہ لے کے ہاتھ میں چراغِ مصطفوی
لگاتا پھرے گا زمانے میں آگِ شرارِ بولہبی

The way Quran is being ridiculed on the pages of Aastana, is unique in its nature. These outstanding stalwarts tend to go to any lengths in their aims to mutilate the Quranic teachings in conformity with their westernized mindsets. Unscrupulousness, faithlessness and disloyalty are their fundamental assets, and foul-mouthing, abusive outbursts and slander are the prominent fields of their expertise. This group is liable to a total boycott by the Quranic circles around the world.

Dear Readers, while writing this thesis it has come to our notice that an organized campaign of slander has been unleashed at this Forum against a personality who has emerged as the first Quranic "Leader" in the recent history, who is endeavoring wholeheartedly to establish the first ever Quranic Political Platform under the name of "Jannat Pakistan Party". This respected, self-less personality is Dr. Asarulislam Syed who is resident in California, holds a prominent position locally, and is the driving force behind the Quranic Website "quaideazam.com". Initially he has been labeled as a secret agent of Army and ISI and it is implied that he has got heaps of secret funds at his disposal. In the background of this regrettable campaign one can notice the same old satanic AGENDA stipulating the creation of all kinds of hurdles in the way of every Quranic soul so that: "**Ho na jaaey aashkaara shar'ey Paighamber kaheen**" viz., lest the Quranic community should really embark upon a practical struggle. They believe in : "*ham to doobey hain sanam, tum ko bhi ley doobain gay*".

Although Muslim Ummah has seen the lowest depths of decline and decay, and at a glance there seems to be no space left for any further rot, still, in this abyss of darkness, would it be affordable to let the Zionist tools, like Aastana, continue with the implementation of their AGENDA in the name of Freedom of Expression? What kind of a new horrible revolution or turbulence can be unleashed by this small band of faithless miscreants? What further havoc can be played with Quran by these very few dwarfs in the field of knowledge and intellect, who do not come up to any standards of modern day academic achievements? What amount of impact could ever be created on

readers by the writings of the learned translator which are excessively infested with the errors of contradiction, discrepancy, inconsistency and hypocrisy? Ours is a very intelligent world and the messages between the lines are immediately discovered. Things concealed behind veils are immediately explored. Three or four foul-mouths on this forum with whom no personality or prestige holds a value or respect, playing the role of barking dogs and ravenous beasts, taking themselves for conquerors of the world - what harm can they inflict upon any one's dignity except exposing the truth of their own obnoxious characters? Those who follow a leader - who is a claimant of sincere attachment with Quran, but who stands unaware of the truth that the worst meal eaten is the one at the price of one's faith; and that the gravest sin is that of a character assassination - are doomed to the fate of psychopaths, leaving behind no trace or memories.

Nevertheless, as I have submitted earlier, to turn impossible into possible is not much difficult in the world of today. It's all a game of resources and influence. This humble student cannot overlook the enormous resources and influence at the disposal of this forum's foreign masters. The same masters had accomplished their first catastrophic game plan during 644 AD to 750 AD with such a perfect skill and precision that one is rendered bewildered. When we talk of resources, it comes to light by a careful analysis of history's inner and outer parameters, as well as investigation of the chain of events, that in the whole process of Deen-Allah's demolition, the Jewish elders of Arabia had enjoyed full cooperation and all possible assistance from the administration of the Ruling elite. That was the most essential aspect of the conspiracy as that alone enabled them to systematically carry out the unimaginable acts of subversion and, subsequently, succeed in depriving the Muslim Ummah from its entire heritage.

Consequently, for all of us, the present state of affairs presents a crucial stage of deliberation, strategy formulation and execution. Before these vicious materialist dwarfs acquire the physical existence of a fearful monster, taking advantage of their Zionist masters' unlimited resources, and unleash a new philosophical crisis in Deen, let us all get united under the new formed Federation of all Quranist groups on the political platform of "Jannat Pakistan Party" established under the auspices of Quranic Group, "quaideazam.com"; and put at stake all that we have for the sake of the supremacy of Quran. Party's registration under the Constitution of Pakistan has just been secured, and a full-fledged publicity and organization campaign is soon to be launched. God bless you all.

APPENDIX 1

UNIVERSE AND GOD (THE ABSOLUTE CONSCIOUSNESS)

Since the dawn of human life on this planet, man has been constantly trying to solve the question of his whence and whither, and the purpose of his life on earth; the urge to know himself is innate. It was this innate urge of knowing himself that compelled man to search around him and to probe into the reality and significance of the universe.

Man conceived numberless concepts about the reality of the universe which he regarded as the ideal or the purpose of life. The history of mankind is in fact the history of the development of these ideals. Since these ideals did not exist independent of human self, therefore, human history is the history of development of human consciousness or increasing knowledge of human self.

When we look into history, human consciousness appears to have followed two schools of thought. One of the schools of thought is that man is pure matter and after having lived his life he disappears in matter. As such according to this school of thought, the reality of universe is nothing but matter which is without any purpose or scheme. Life evolves as a result of natural selection and under the principle of survival of the fittest. The natural consequence of the thinking is that human ideals have no significance except to maintain animal aspect of human life and continue to discharge obligations of the animal nature. As against this, the second school of thought considers this universe as the CREATION. Since whatever concrete has emerged as a result of creation, it is the higher values of consciousness, therefore, according to this school, the reality behind the creation could be Absolute Consciousness or Absolute Being. Also, as creation is never without a purpose, therefore, the man who is placed at the apex of the creation is being drawn constantly to the purpose of the Creator.

. . . .

With the advent of the 20th century, the concept of the matter underwent a radical change. The scientists have now accepted that in reality matter is nothing but energy which has taken on itself a veil of solidification. More so, matter is energy because every particle of this universe is in constant motion and wherever there is motion there is energy too. As to whether the reality of the universe is mere matter or mere energy, or that it is Absolute Consciousness or Absolute Being, we have to start with the preliminary question as to how this universe as a whole came into existence. From the scientific point of view it appears that this universe is limited and that in the undefined past it had a gaseous form which, with the expansion of gas particles, developed into a huge revolving cloud or nebula. This mighty nebula split up, in the course of rotation, into a number of smaller nebulae. Each nebula broke up again into a group of stars as a stellar system. The stellar system which came into existence as a result of splitting up of the galactic nebula contains the sun around which revolves our earth. On earth, physical laws appeared and these laws continued to

develop until their completion when the stage of vegetative life started. Thereafter, the animal life came into existence which was followed by human life. Thus, the overall picture of creation when seen in retrospect shows that the universe exists as a complete unit in which every new stage is linked or connected with its preceding stage. The law of continuity supports this fact. Moreover we do not find any conflict in the laws governing the universe, which is a positive proof that all of its creative stages have developed under one continuous system.

The universality of the physical laws, which are based on a unified system, points towards the positive purpose of creation of the universe. IT IS BECAUSE WHEREVER THERE ARE LAWS OR A SYSTEM, THERE IS A PURPOSE BEHIND THEM. AND,,,,, purpose cannot be dissociated from conscious self or conscious being. This means that wherever there is a purpose, there is always behind it a conscious self who conceived the purpose. The fact that universe has laws and, therefore purpose, shows that whatever the reality of universe may be, it must have the attribute of a conscious self or conscious being. The fallacy, therefore, becomes clear that the reality of universe is not matter because if we accept matter to be the reality of the universe, we will have to accept that matter is not only conscious of itself but is also aware of its purpose and aim. This is, however, contrary to reality because evolutionary process of matter shows that it has constantly arisen from lower conscious levels to higher conscious plans. We know that WITHOUT PRIOR UNDERSTANDING MATTER CANNOT RISE TO A HIGHER PLAN AUTOMATICALLY. If it does, it means that it is conscious of the higher values at the lower level of its existence; which is not possible. Accordingly, there must exist certain Entity which is not only conscious of its own self but which is conscious of overall purpose of the creation of the universe.

...

For the sake of argument, if it is considered that since matter has the attributes of consciousness and as such matter and consciousness are two parallel realities, we have to reject this hypothesis outright because two realities cannot exist side by side as the universality of the physical laws that points towards one single purpose cannot admit of any plurality or duality.

In support of those who contend that reality of universe is real matter, we are left with one more supposition. That is, matter has the attributes of a seed which is unfolding itself through an evolutionary process. By treating matter as a seed, we are confronted with the problem as to who is nourishing this seed. It is because a seed is nourished by soil, air and water, so also is the fetus which is fed through an umbilical cord. Unless, therefore, the seed of 'matter' is nourished by Absolute Conscious Being or Absolute Self, the matter could not evolve on its own to definite plans as it has.

The idea that life has evolved of its own through the process of natural selection from within, is not conceivable either. It could be meaningful only if the natural selection is a conscious act and the selection is made for attaining a certain purpose. Without any purpose in view, natural selection would imply a mere blind act and blind acts are doomed to destruction. The fact that universe has successfully developed from lower to higher conscious stages,

shows that the universe is advancing towards a certain goal. We conclude, therefore, that the universe is not an entity in itself but is a creation which is being created under definite principles and laws and that at the back of these laws there is some Being who is aware of its purpose as also of its own self as a distinct and unique Entity. Unless such an Entity knows itself, its attributes and its possibilities, it cannot create. We may call this Entity the Absolute Consciousness or Absolute Being. In other words, the universe is a creation in which Absolute Consciousness or Being is manifesting his Ideal, which is hidden in himself and attracting him to bring it out through the genius of his creative activity. Since creation has a beginning and an end, therefore, the creative process appears in the shape of evolution unfolding the purpose or ideal of the Creator.

The universe has been created as a single unit. Therefore, we take it that its Creator is also one. Since the universe after various stages of its creation has ultimately entered the human stage and the greatest achievement at the human stage is attainment of self-consciousness, we can safely say that the purpose of creation of the universe is to create man. Man is, therefore, the ideal of the Absolute Consciousness, whom the Creator processed through various stages by shaping and nourishing with his own attributes, until reaching the human stage, the attributes of the Creator appeared in man as a soul. Since the attributes that appeared as 'soul' in man belonged to Absolute Consciousness or Absolute Being, the soul of man began to reflect from within, the feeling of the presence of its maker. This reflection of presence of Absolute Consciousness in man made him self-conscious. We can, therefore, conclude that since all the previous creative stages of the universe meant creation of man, and since the most significant thing that has emerged at human stage is self-consciousness, it suggests that in each creative stage of the universe, fundamentally it was consciousness which was emerging as natural attraction for the Creator in accordance with such conscious value as determined by the Creator. The universe thus seen looks like the creative art of the Absolute Consciousness, which as it developed, continued to reflect conscious attributes of the Creator.

...

Reflection of consciousness in man shows that the Creator is Universal Consciousness. It is because every creation whether human or divine, reflects the attributes of the creator. It is the desire or will of the creator that attracts him to create and if the creator cannot express his will in his creation or the creation does not reflect the attributes of the creator, the creation cannot take place. Thus every creation, whether human or Divine, must reflect the attributes of its creator.

The desire to manifest something of his own attributes creates urge in the creator for creation. On the other hand, as the creation gradually develops, it rises towards its own source, the creator, whose attributes are already reflected in the creation. This automatically creates an urge in the creation to seek and love its creator. In the case of universe, as it gradually finds reflection of attributes of its Creator in it, it strives hard to realize its Creator. Creation owes its entire existence to the Creator and, therefore, its happiness lies only in loving and seeking the Creator. Whatever is created is the manifestation of the Creator himself. The creation on the other hand is fashioned out of the desire of the Creator in

which the soul of the Creator flows and makes the creation alive – alive to its source, the Creator.

As we have discussed in the preceding paragraphs, it is now generally believed that the reality of the universe is energy. Hitherto fore it was considered as pure matter. The reason for this change is said to be that although matter can convert into energy and likewise energy can convert into matter yet there is no form of matter which does not contain energy. Energy is, therefore, the essence or reality of the universe. All the beauty and attraction that exists in the universe, the light of the day and darkness of the night, all colours and shades and the various grades of matter, right from the beginning of the universe up to the intellectual stage of man, are the manifestations of energy. Even the self-consciousness of man is the evolutionary form of energy. We are aware of many forms in which energy is used in different ways. For example, according to the physical laws, sound produces different waves in atmosphere. These waves, if captured in a magnetic tape, can be reproduced again in the form of sound. At the biological stages energy manifests itself in a most complicated form. If we burn a piece of wood, energy inherent in the wood would manifest itself in the form of carbon, heat and light. Even its remnants, the ashes, disappear in the atmosphere in the shape of small particles. Thus, the wood which was the congealed shape of energy, turned into various forms of energy after its burning.

...

We cannot, however, accept energy as the reality of the universe on the simple ground that it is never stable. Anything which is not stable in itself cannot be the Creator or the Reality of the universe. In view of the above, some philosophers and thinkers have maintained that behind energy there is another kind of energy which, according to them, is the reality of the universe. They name that energy as 'stable' energy.

Apparently, this hypothesis seems to be convincing because motion being the basic property of simple energy, it continues to change and anything which is subject to change cannot be the Creator. Hence 'stable energy' only could be the reality of the universe, which is shaping or building the universe. However, when we deeply study the creative process of the universe, we find that the universe has been created in successive stages and the basic characteristic which differentiates these stages is the lower or higher values of consciousness. Unless, therefore, mind or consciousness was active in the energy for attaining certain higher goals, none of the form of energy, whether simple or stable, could without prior understanding, move automatically from lower conscious stages to higher conscious stages, that is, from material stages of the universe to the self-conscious stage of man.

Moreover, whether the energy is simple or stable, it cannot explain the universe as it exists. All the shapes of matter, geometrical properties of Cosmos, harmonious continuity in physical laws, attraction and urge in life, are such properties which could not emerge simply by jolts or motions. We have the reason to believe, therefore, that unless motion or movement is guided by a certain entity having such qualities which cause stars to twinkle, the clouds to thunder, the rivers and streams to flow, the flowers to bloom and the urge in

life to manifest itself in all its splendor, none of the above values would have come into existence.

Also, all such qualities which emerge in a new form in man like faith, love, self-esteem, will and self-consciousness, etc. clearly indicate that energy AS UNDERSTOOD BY PHYSICISTS cannot be the reality of this wonderful universe. The reality of the universe could only be something which is self-conscious and which possesses qualities similar to those manifested in man. Otherwise, we cannot explain the will or volition of man nor the phenomena of love and attraction manifested in life throughout the created stages of the universe.

WE, THEREFORE, BELIEVE THAT ENERGY IS THE VITALITY OF ATTRACTION WHICH IS ONE OF THE INTRINSIC ATTRIBUTES OF CONSCIOUSNESS OR LIFE. IN OTHER WORDS ENERGY DOES NOT EXIST INDEPENDENT OF CONSCIOUSNESS. WHERE THERE IS ENERGY, THERE IS CONSCIOUSNESS TOO. All the units of energy are living and conscious, limited by the stage or level of their creation.

At the Cosmic Stage these units of life lived in the form of material organism. At the biological stages these units of life or energy lived in the organism of plants and animals. And at the human stage, these units of life appeared in human consciousness or human self. We can also name energy as conscious or creative vitality of the Absolute Consciousness who manifests his volition in every creative act. Therefore, each movement or motion is activated thought or consciousness. The Absolute Consciousness being unique in himself and in his attributes, he conceives his beauty and charm in the form of an Ideal and wants to bring it into reality. So long as he does not bring it into reality, the Ideal which remains implicit in the mind of the Creator continues to attract him from within for its creation. The real urge behind creation is thus the extreme love or attraction for the Ideal which when flows, emerges in the form of motion.

In other words, we can say that the urge which is conscious in nature, when energized with the attraction of the Ideal, it begins to move in the symbol of matter. Matter is, therefore, nothing but a charge of attraction. Its every motion brings along with it the attributes of the Ideal of the Creator. The motion neither exists independent of its own nor is it mechanical in nature. It is the activity of consciousness through which it manifests its attributes. Thus seen, the fountain-head of all activities is the Absolute Consciousness.

. . .

We can see the motion and matter but not the energy. It is because energy is non-material and it cannot be apprehended by the senses. We can understand the property of motion and energy by studying its behavior at the physical and biological stages of the universe. Unfortunately the modern concept of energy and motion has been vague and misleading. The physicists define energy that something which works. This is vague definition as work could only be that work which is being acted upon to attain the cherished goal. In other words some purpose or motive must exist behind every motion.

In order to define our view, we shall briefly discuss the various stages of the universe and the forms of energy and motion at each stage subject to the conscious level of the stage.

Although the universe exists as a single unit, yet, when we ponder seriously over its various processes, we find that it is Life or Consciousness which has been created in different closed systems or stages, that is, the Cosmic Stage, the Planet Earth, the Vegetative Stage, the Animal Stage and, lastly, the Human Self-conscious stage. Let us first discuss here the self-conscious stage of man which is the most significant and highest conscious stage of the universe. For this purpose, we shall have a cursory look at the material forms built by man all over the globe since his emergence at the human stage. We find huge buildings, network of roads, factories, automobiles, furniture, fabrics and infinite varieties of goods etc. All these forms have been built as a result of motion. The media of motion, that is, the tools used by man are various and of different kinds. We may divide these tools into three groups or grades for convenience of understanding.

Firstly, there are physically built-in tools which human body has brought with it such as legs, hands, feet etc. Secondly, those tools which belong to the animal stage of life, such as domesticated animals. Thirdly, those tools which human intellect created from various living forms of matter such as plants as well as minerals and substances, including water, gas, electricity etc. We may name this group of tools as mechanical tools such as hammer, sickle, cranes, automobiles, bulldozers, generators and different kinds of machines. All these tools are used and controlled by human intellect or human conscious self for achieving certain purposes. One thing which is common among all these tools and which has made the use of these tools possible, is motion. Motion may be mechanical or physical, it may be slow or fast, but all the forms on earth built by man are the result of motion. Motion is, however, not possible without these tools. Also the motion of tools, whether it is the motion of hands or the motion of machines, does not exist independent of the purpose which human intellect or human conscious self wants to achieve.

In the manufacturing of machines it is the human consciousness which acts in the form of machines. Machine as a tool of motion could not exist without the flow of human consciousness that created it. Now as we see it, basically the characteristic of motion is the same, but the media of motion, that is, the tools, are of many forms. In the motion of each form of tool it is the purpose of the human conscious self which acts.

In other words, these tools are extensions of the hands and feet of human beings through which the human intellect or consciousness acts to achieve certain purposes. Just as the motion of the tool of pen or pencil follows the motion of the tool of hand and both these tools are controlled and acted upon by the human consciousness which uses them for achieving certain purposes, similarly all other forms of tools are the extension of hands of human body through which the human consciousness works. If we take away the human intellect or conscious self, we will find that all the man-made forms on the globe will disappear and so with it the tools created by the human self. Thus it is the human consciousness which produces motion. These tools are energized by human consciousness and, therefore, in so far as they serve the purpose of the human conscious

self, they are living and conscious. Otherwise, these forms of tools or energy simply cannot exist.

The confusion about energy and motion arises because we see things in parts or in isolation, removed from the overall purpose. Now taking the creation of universe as a whole, we can understand in much better way the reality of motion vis-à-vis its tools through which it works. As we have explained above, motion or, for that matter, any of its tools, has no meaning unless motion follows the pattern set by the overall purpose or consciousness creating the universe in successive stages.

At each creative stage of the universe, there may be infinite forms of tools animated or energized by the purpose, and so there may be infinite patterns of motion according to the level of conscious values to be achieved at each stage. In other words, in spite of all these varieties of tools, there is only one basic energy permeating the universe and that energy is not mechanical energy as generally understood by the physicists. It is living or conscious energy which knows itself as also its purpose.

Let us take for example, the first Cosmic Stage of the Universe. Here the tool is photon particle and its motion is speed of light. Photon has been created by the Absolute Consciousness for manifesting his Ideal. The photon is living in so far as it follows the Absolute Consciousness or Will of the Creator. All the different forms of matter and their grades that were created at the Cosmic Stage and which the physicists name as the various forms of energy, followed motion as determined by the overall purpose of the Creator to be achieved at the Cosmic Stage. Therefore, all the patterns of motion and the tools such as sub-atomic particles, particles, atoms etc through which this motion continued to build - partly by collision of particles and partly by the situation of and attraction between the particles - were determined by the overall conscious values of the Cosmic plan of life. When the Cosmic Stage came to a close, all the patterns of motion and its tools, that is, particles, atoms of various elements and their organizations in the form of huge celestial bodies, became permanently fixed. The whole purpose of the Cosmic Stage was to create various forms of elements. Each element was thus the living art fashioned out of the creative process or activity of the Creator at the Cosmic Stage. These elements were the essence of the Cosmic Stage which carried all properties of motion as determined by the plan.

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The fundamental law of creation tells us that on completion of each stage, the conscious values or systems so achieved under the plan, come to stay permanently. If the physicists disturb the atoms of certain elements they find a natural reaction according to the crude conscious level of the atom. The physicists ignore the great skill and art inherent in the atom; instead they rejoice over the notion that it could destroy the human beings and all of their works. In other words, the concept of energy before them is mechanical and crude motion, devoid of any purpose or consciousness. The physicists call this terrible motion of the atom, Energy. As we have stated, man forgets that in creating this tool of atoms, Nature had worked wonders but it is the man who has changed this atom into a tool of destruction.

But if man tames the property of these atoms for constructive achievements, without destroying its life, this terror may become a life sustainer.

In fact all the properties of various forms of energy created at the Cosmos seem to have been arranged, harmonized, cooled and finally forced into the shells of these elements which are known as the basic or elementary bricks of the universe. On the next closed system of Planet Earth we find these elements ready-made and it does not occur to us that they could once have been quite different. On completion of the first creative stage of Cosmos, the second higher conscious plan starts at the Planet Earth, as a different compartment or closed system. Under this higher conscious plan, the Planet Earth further fixed the pattern of motion by using the elements as working tools. The behavior or motion of elements so fixed is what we call physical laws.

In the beginning, these physical laws continued to shift and change until they synthesized in a complete single order. All the physical formations of earth, under its conscious plan, were manifestation of consciousness which were achieved by the Earth through various compounds and mixtures as tools of motion or the forms of energy fixed by the earth. The ups and downs of valleys, the ever-changing weather, the flow of water, plains, seas, rivers, etc, were all based on the pattern of motion brought about by harmony and coordination, the characteristics of consciousness. On completion of these laws in perfect order, they became fixed and hence they could not deviate from the pattern of the motion fixed under the overall conscious values of the Planet Earth as a living unit. Here too the infinite forms of compounds, mixtures etc., synthesized by the Planet Earth as tools of work or motion could neither be destroyed nor created on completion of the stage.

The next higher conscious plan, the Vegetable life, started as a closed system after the physical laws became fixed. Here the pattern of motion and the tools which the plant organism synthesized as a unit organism were different from the preceding stages of creation because of the higher conscious plan of the Vegetative Stage. Since life at the Vegetative Stage was not aware of itself as yet, therefore, it projected its conscious values as a model of living organism by reacting in a different way to the physical laws and harnessing the pattern of their motion according to its new conscious values, by introducing right proportions in the cuts, forms and shape of leaves as well as in the proportion of colors, shape and fragrance of flowers etc. The activity or motion at the Vegetative Stage of life corresponded to the conscious values of plants which acted as self-contained organism for determining their own conscious values at that stage. Here also the built-in mechanism within the plant organism served as tool, and the pattern of motion was fixed by each plant according to its conscious level.

At the close of Vegetative creative plan life entered the Animal plan of life. Here again according to the higher instinctual plan each animal built its own tools such as limbs, legs, eyes, teeth, paws etc under the overall conscious plan of life. The animal controlled these tools and their motion. Even the tools contained in its body, such as heart, lungs, kidneys, stomach etc moved in coordination with, and control of the overall purpose of animal life.

Thus the tools of organisms and their motion were determined by the overall purpose of each creative plan and all these creative plans were further determined by the overall single purpose which ran throughout the universe as a single order or unified system.

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THE PHYSICISTS ARE LOOKING FOR A SINGLE OR UNIFIED SYSTEM OF ENERGY WHICH CONTROLS ALL THE FORMS OF ENERGY PREVAILING IN THE UNIVERSE. THEY ARE, HOWEVER, SADLY IGNORANT OF THE FACT THAT THE PROPERTY OF ENERGY IS NOT MECHANICAL; ITS CHARACTERISTIC IS CONSCIOUSNESS AND, THEREFORE, THE ONLY CONTROLLING OR UNIFIED ENERGY OF THE UNIVERSE IS NONE ELSE THAN THE ABSOLUTE CONSCIOUSNESS OR ABSOLUTE BEING. IT IS THE PURPOSE OR CONSCIOUSNESS WHICH MOTIVATED ALL CREATION AND NOT MERELY THE LATENT OR MECHANICAL ENERGY, AS UNDERSTOOD BY THE PHYSICISTS.

In other words, what we call energy, it is the conscious will or purpose of the Absolute Consciousness which appeared in symbol of charged particles with motion of light. As the creation continued to advance step by step in independent closed systems or creative stages, the life or consciousness appeared as a counter current or charge of attraction for the Creator which reflects love or attraction for the Creator. All its properties or attributes are the work of the Creator. Up to the animal stage, the life had not recognized itself, therefore, the implements used by life were organized by nature and the results to be obtained were willed by nature. Nevertheless, the life up to these stages in so far as it had become conscious of its Creator did struggle and cooperate on its own. At the human stage, the life became directly aware of its Creator and so also its own self. Here the human being, because of his greater or universal enlightenment enjoyed the universal freedom. Man, therefore, partakes more share in achieving the results as willed by the Creator. Accordingly, the implements fabricated by human being are not restricted up to inborn implements obtained by life up to animal stage.

THE HUMAN BEING BUILT ARTIFICIAL INSTRUMENTS TO GIVE FULL EXPRESSION TO HIS UNLIMITED AND UNSATIATED URGE OF CONSCIOUSNESS. The advantages and disadvantages of artificial instruments and of the natural instruments balance so well that it is hard to differentiate in their mechanism. The instruments at the Animal Stage and at the preceding stages were handy. These could be repaired by life on its own although these represented infinite complexity of detail combined with a marvelous simplicity of function. As against the Animal instruments, the instruments fabricated by human consciousness cost effort and are generally troublesome to handle. However, it gives complete freedom to man to build whatever implements he wants and to organize whatever form of matter he chooses.

MATTER IS UNTHINKABLE WITHOUT MOTION AND MOTION IS NOT POSSIBLE WITHOUT INTERNAL OR EXTERNAL STIMULI OR MOTIVE.

All motion consists in the interplay of attraction and repulsion. Attraction and repulsion are the attributes of life or consciousness only. At higher conscious stages, attraction and repulsion appear in love and hatred. Selection and rejection is the fundamental attribute of

life because of its free activity. The attribute of attraction and repulsion in atom shows conscious activity of life. Beside the above attributes of life, all the forms of matter represent mathematical symbols – a priory consciousness. All matter is therefore, living. It lives with its particular laws corresponding to the stage of its creation. The laws prevailing in Cosmos are not applicable to the next higher stage of Vegetable Life. Similarly the laws of Animal life do not apply to Human life. The process of creation continues to get complicated and emerge in greater consciousness at each higher closed system. THESE PROCESSES ARE IRREVERSIBLE. The higher laws rule and dominate the laws working in the preceding stages. The laws in the lower stages remain ignorant of the laws working at the higher stages. This shows that at the back of all motions or activity of the universe it is consciousness which acts and that all forms of matter represent the form of consciousness expressed in symbols. At each higher stage these symbols of matter are replaced by symbols of different and higher materiality. It suggests that ultimately nothing will remain of the matter as it will be completely replaced by abstract or mental symbols. Human self or soul already lives beyond the material state and hence dominates all forms of life created in the different material symbols throughout the universe.

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We shall now discuss briefly the general properties of motion. Motion emerges from its state of nothingness and creates the external world. The first form of motion which appeared in the shape of impulses of light laid the foundation of our universe. Gradually consistent with the activity created with each and every motion, the attributes or Ideal of the Creator continued to emerge from its potentially hidden or non-material state. Not only the external world came into being from its state of nothingness but along with the continuous creative motion, the time and space were also born. Time and space are, therefore, the product of the creative activity of the Absolute Consciousness. Even at the material stages, all acts of life appear from its hidden or non-material state. This is because life or consciousness is non-material, hence it cannot be perceived with our physical senses. It can only be felt by its behavior.

All the creative acts that we find in the universe have their source in the Absolute Being. As such, creation as it has developed, has a natural attraction for its Creator. Attraction is the natural characteristic of life and, therefore, where there is attraction there is life too. Life is thus present at every stage of creation and it remains stable from within as a nucleus. It is present in an atom as well as in a plant and an animal at the material stages and in the form of self or soul at the human stage.

Motion or movement in the universe is of two kinds or we may say this motion is two-sided. The one is that in which the Creator acts for its creation, and the other is that in which the creation (life), acts (to the extent it has become conscious of its Creator) for seeking the Creator. In fact, each action of creation is an act of love and self-expression. Since the central or pivotal point of attraction for the creation is its Creator, so the creation satisfies its natural urge of love for the Creator through the act of seeking and loving him. As the creation continued to rise step by step, it became more and more conscious of its Creator. In the initial stage of creation, that is at the Cosmic Stage, the life was little conscious of its

Creator. So at that stage the creation was acting unconsciously according to the will of the Creator, which showed its instinctual attraction for the Creator. In other words, at the Cosmic Stage which emerged in the shape of innumerable galaxies and solar systems, the activity of Cosmos was also partly responsible for organizing into systems as willed by the Creator. This is evident in the response and strict behavior of life at that Stage. At the next higher stage of Planet Earth, physical laws achieved their completion partly by following willingly the system as willed by the Creator. Thus in the very initial stages, the natural urge in creation to follow consciously or unconsciously the urge of the Creator as willed by him was, in fact, partly due to satisfy its own love or attraction for the Creator. At the next higher stages, that is, at the Plant and Animal Stages, life had become more conscious of its Creator and so, accordingly, its creative activity to satisfy the love for the Creator was more conscious and voluntary in nature.

It may be asked as to why the Absolute Being creates at all.

Absolute Consciousness being unique in itself and in its personality, must have unlimited attributes. As is apparent from the word "Attribute", it is something which has an attraction and attachment for its possessor. With the manifestation of these attributes, the Absolute Consciousness reveals himself. In other words, manifestation of attributes is the natural urge of the Absolute Consciousness through which he manifests his existence. Without manifestation of his attributes, the Absolute Consciousness cannot fulfill its purpose. Consciousness lives as a unique central entity whom we may call Self or Personality. Just as the Self exists as an entity or a central attraction for its attributes, similarly, the attributes exist potentially in the Self. In other words, if the Self is soul, its attributes inherently exist with it, like its 'body'. Self or Personality, whether it is Divine or human, lives with its attributes in a unit complementary to each other. The attributes attract the Self for their manifestation and the Self, energized with their attraction, manifests itself to exhibit its own beauty and possibilities. Self thus gets its own strength and satisfaction by revealing itself in the attributes which, when revealed, continue to reflect from within the love and attraction for the Self. Thus creation is the inherent urge of the Creator through which he witnesses his own charm and beauty vis-à-vis various potentialities and possibilities.

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The life that appears at each succeeding stage comes as a victory over the preceding stages. Just as Planet Earth is a victory over the Cosmic Stage, similarly life that appeared on the Planet Earth was a victory over its preceding stages. Man who is living at the highest creative stage thus stands victorious over all the creative stages of the universe. To conquer the universe means to conquer, step by step, all conscious stages and ultimately emerge as the Ideal of the Creator.

As such, no physical conquering of universe is involved. We are not to land on the stars, nor is it our purpose to put them at leash. Man has, however, not fully conquered his "NAFS", that is the instinctual desires of his physical organism, which belong to the preceding stage of animal. As soon as he has been able to bring these desires under his

control by properly normalizing them, he would emerge as the real victor of the whole universe.

If we keep in view the fundamental principle of creation that the processes of nature proceed only in one direction and that what concrete has emerged in the wake of creation, it is the higher values of consciousness, we can take it that the Planet Earth is the essence of the whole universe which contains all the essentials of the universe. Like an egg cell, the Planet Earth has developed a heavy shell of atmosphere around it. In the first phase of its development, the Planet Earth gave order to its substances by sifting and mixing them in proportions which we call physical laws. On completion of these laws, the next higher stage of vegetable life starts, which acts on the physical laws and its environment and then at the next stage of animals, the animal life acts on both the preceding stages where all the systems live in perfect coordination. Still at the next higher stage, life emerges in self-consciousness of man which inter-acts upon all the preceding systems within the closed system of the Planet Earth. It seems that like the life processes of egg cell, all the various stages preceding the self-conscious stage of man were the preparatory stages for the creation of human being. Human soul is still in the making and we have reasons to believe that just like a chicken fetus, which after going through various life processes, turns into a complete model of life and then by breaking the egg shell comes out of the small space of its confinement, similarly the humanity, on completion of its self-conscious stage on Earth will come out of the material stage of life to its spiritual state of consciousness. Just as on completion of the chicken fetus in the egg cell, all the liquid substances in the egg turn into a unit organism and nothing remains behind, similarly the humanity which is passing through the last phase of its creation from within the closed system of the Planet Earth when achieved the highest values of the stage, it would emerge as the Ideal of the Creator in which each soul with all its universal values will be represented.

THIS IDEAL OF THE CREATOR WILL COME OUT OF THE TIME AND SPACE BARRIERS OF THE MATERIAL UNIVERSE AND WILL LIVE IN ITS EVER GROWING SPIRITUAL STATE WITH THE GLORY OF ITS CREATOR.

Incidentally we would like to point out that the analogy of egg cell is not a perfect analogy of the Planet Earth as it has no relevance with the creative process. Egg cell is an isolated system within the creative process through which the creation preserves its values already achieved. But in the case of creation, the values to be achieved are not prefixed nor could these be isolated from the overall purpose which exists in broad outline as a unit attraction or Ideal with the Creator. Therefore, the evolutionists should not misinterpret this analogy to mean that Planet Earth like the egg cell, is the seed of human self or soul and that the Planet Earth exists as an Entity which already knew the various processes of the creation of man.

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We have briefly discussed the various stages of the CREATION of the universe in the preceding matter. When we consider the creation of life in these stages we find that each new stage appeared with higher values of consciousness as compared to the consciousness or life created in the preceding stages. It gives the impression that the lower stage of consciousness gives birth to the higher stage of consciousness. **THIS IS NOT CORRECT**

because a lower state of consciousness cannot on its own jump to a higher state of consciousness which starts with a different kind of conscious values. However, in spite of this clear factual position, the evolutionists believe that universe is not a creation but it has evolved from lower to higher stages.

Apart from other things, they argue that the preceding stages provide the right environment to the higher stage without which the higher stage could not come into existence. For example, if we take the Vegetative Stage, we will find that the vegetable life could not develop without the soil, water and proper environment which are provided by the preceding Stage of Earth. Similarly, at the Animal Stage, the animal could not exist without the vegetable life and the environment which kept it alive. Even at the Human Stage of self-consciousness, the senses with the help of which man tries to understand the universe vis-à-vis the material conditions of life, have been made available to him by the animal. Evolutionists, therefore, believe that life has evolved as a result of evolutionary process.

We have already discussed this and many other questions in the preceding discussions wherein we have rejected outright such notions, as according to our study the lower stage of life always remains unaware of the higher life that starts on it. It is, therefore, not correct to think that the lower state of life, having different conscious values, “evolves” itself into a different and higher kind of life without prior understanding. On the contrary, WE SEE A CLEAR MIND WORKING BEHIND THE WONDERFUL CREATIVE PROCESS which gives direction and ensures continuity of life. In fact when the evolutionists try to find out the missing links between these stages they are already assured from within that there exists a great order which cannot accept discontinuity. This assurance from within ourselves is a proof that creation is not without purpose and that a certain conscious Entity exists who is realizing HIS PURPOSE THROUGH CREATION.

(with profound gratitude to Dr. Muhammad Munir)

APPENDIX 2**HEREAFTER ACCORDING TO SCIENCE****PHYSICAL DEATH OF ORGANISM AND CONSCIOUS SELF**

At the human stage of creation man does not live in the body of flesh and blood commonly known as the human body. This body in fact belongs to the animal stage of creation because its conscious values are the same as those of the animal organism.

For instance, the instincts found in the human body are the same which are found in the animal organism. The instincts of sex, feeding, maternal love, as well as the instincts of pugnacity, flight, concealment, etc. are common in both the organisms. The cells of the human body continue to die and rebuild. Once in a decade these are completely replaced by the new cells. Similarly the cells of the animal organism continue to die, rebuild and replace with the new ones and the organism passes from infancy to youth and from youth to old age. As to the conscious values, the same senses determine the animal organism as are found in the human body. Besides, the basic needs such as shelter, food, living in right environment and immunity from disease and sickness, are similar in both the organisms.

The animal organism lives in a sensuous organization, procreates by means of germ and then with the weakening or breaking of cells, the organism disintegrates and with that the physical life controlling the organism disappears with its death. Similar is the case with the physical organism of the human being. It procreates by means of germ, develops to a full organism and then with its organic disintegration, its physical activities come to an end. Thus the conscious values which determine the physical organism of human being are similar to those which determine the animal organism. In spite of the fact that man lives at a much higher plan of consciousness, the similarity found in both kind of organisms makes us believe that man is just an animal who is born of germ, develops into an organism and then with the disintegration of its physical body, ceases to live just as the other animals do.

This is, however, not correct. This thought is misleading. IF WE KEEP IN MIND THE CREATIVE PROCESS OF LIFE WE WILL FIND THAT IT IS NOT THE ORGANISM OR BODY WHICH EVOLVES LIFE: IT IS RATHER THE LIFE WHICH DEVELOPS BODY AROUND IT ACCORDING TO THE CONSCIOUS STAGE OF LIFE. If it is not the life which develops the body according to the stage of its consciousness, then how could we expect the body to know or express on its own the various and divergent values of life which exist as a unit. No doubt under the creative process the animal stage culminated in the best animal form we call the human body. The physical body of man is the master piece of creation in the whole of the animal world because the animal stage completed its values in the best proportions and highest order in the physical body of man only. The very fact that human body is the most

beautiful of all the animals supports our view that the sensuous values which were achieved in human organism, at animal stage in complete proportion, were never achieved in any other animal throughout the animal stage.

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According to the fundamental law of creation, on completion of conscious values at certain stage, the life that starts on it must begin on a higher “plan” of creation AS A NEW STAGE. Keeping in view this cardinal principle of creation, it is absolutely clear that at human stage the *conscious values* of man must not be only *higher in degree* as compared to the values of the preceding stage but these must be *different in kind*. THIS IS BECAUSE IF THE HIGHER VALUES DIFFER IN DEGREE ONLY THEN THERE WOULD BE NO NEED FOR STARTING A NEW STAGE. THE LIFE COULD CONTINUE AT THE SAME PLAN OR STAGE OF CREATION. Also as a consequence of the start of new stage with higher conscious values, it is but necessary that the higher life must bring along with it a separate and higher form of functional body for manifestation of its values according to the level of consciousness attained. Therefore, although the human self remains attached to the animal organism, it lives in its mental state or mental body – a body carved on pure conscious or abstract symbols as against the material model symbols in the preceding stages of life.

In the following paragraphs, we shall discuss the conscious values of human stage so that we may know whether the conscious values of man are really different in kind as compared to the preceding animal stage. If it is established that man lives with a different kind of value it would lead us to a far-reaching conclusion. Particularly we would be able to know definitely that man does not live in the physical or animal body and, therefore, the laws which apply to the animal organism do not apply to the *conscious self of man*. This analysis should be revealing in nature because as we have stated above if it is established that man is living at a higher “plan” of life, it would imply that he must be living in his mental state or abstract conscious body, distinct from the material state of consciousness.

Conscious values of man as against the Preceding Animal Stage

1. When we ponder over the conscious values manifested at the animal stage of life and at the human conscious stage, we find that the animal wholly remains stuck up with the material state of life like a fish in the sea. It is not aware of the ultimate reality as it is not aware of itself. As against this, man lives in such a state of consciousness from where the heavy veil of material state has torn apart and gives him a direct vision of the ultimate reality because of which he has come to know of himself. It is as if he has been delivered from the material state of creation to the conscious state of his birth when, with the direct feeling of the ultimate, he has been able to be aware of himself. This can be witnessed by the fact that while an animal is conscious of his own limbs and body and knows his immediate surroundings, man because of his self-consciousness, not only knows his limbs and immediate surroundings but his knowledge encompasses the whole universe. Besides, by virtue of his self-consciousness, man becomes conscious of himself as a distinct entity apart from all the rest of the universe. It is certain that no animal can realize itself in that

way. Further, by means of self-consciousness, man becomes capable of treating his own mental states as objects of consciousness. The animal that lives merely at an organizational level remains immersed in its material state of consciousness; it cannot in imagination get out of that state even for a moment. This shows that the conscious values of man are not only superior and distinct to those of the animal stage but these are unique in the whole universe.

2. By virtue of his self-consciousness, whatever man builds is distinctively human. Language is the objective of which self-consciousness is the subjective. Self-consciousness and language (two in one, for they are two halves of the same being) are indispensable for human social life, for conduct, for institutions, for art. If any animal would have possessed self-consciousness it would have built on that faculty (as man has done) a superstructure of language, of reasoned-out customs, industries, art. But no animal has done this. Therefore, we infer that no animal is conscious of itself. This shows that the human conscious values are distinct and supersede the conscious values manifested by life and order throughout the universe.

3. The animal organism acts under the pressure of instincts. It is similar to the physical stages, preceding the animal stage, where life acted in semi-conscious state in series of causes and effects. In other words, the animal organism remains the prisoner of the instincts because the animal does not possess self or personality. Absence of personality means that the organism is still in the making and, therefore, being incomplete, it cannot directly have the feeling of its source or maker. It is with reference to feeling of its source that life can know itself. In the absence of this direct feeling, life exists in its material or embryonic state in which it acts unconsciously through model symbols. As against this, man refuses, where necessary, to yield to the instinctual pressure of his physical or animal organism. THIS SHOWS THAT MAN LIVES IN A SEPARATE BODY INDEPENDENT OF HIS PHYSICAL BODY. The body so developed by the human self must be above the material or crude state of life. For lack of appropriate words, we may call this body as “mental body” of the human self.

4. Prior to the self-conscious stage of man since life was in its embryonic state, it was not yet mentally aware of itself. At those stages the activity of organism was triggered through a series of causes and effects. The working of cause and effect may better be understood as if life was sleeping and the cause gave it a stimulus or urge for action. At the human stage, however, man can refuse to be led by any cause if he so willed. If any cause stimulates him for action he can either reject it or he may put it off to some other occasion. The choice of man to reject or postpone one cause and become the subject of another cause shows that if man wants to become subject of a certain cause he does so according to his own free will. For example, if an animal is hungry, it cannot resist its feeding instinct and would, therefore, not rest until it has fed itself. But in the case of man, if he wants, he can go against this instinct and put it off to some other occasion. Here again, the choice for some ‘other occasion’ rests with the free will of man. Thus, in the first place man refuses to yield to the pressure of feeding instinct and if at all he wants to yield to the instinct he does so according to his own free will. Also in this case it is the man himself who selects the time that suits him.

It may be said that if the man puts off his feeding to some other occasion, it would imply that here he has been led by another cause which prompted him to postpone the urge in favor of some more benefit which he could derive in future. The answer would be that the selection between two causes has been made by man independently - on his own. This is a unique phenomenon in the whole universe where life has the free will to select one cause out of two or many causes. Another important point which cannot be ignored is that the choice of the appropriate occasion has been made by man for future, foregoing the present. The choice of time falling in future could be visualized only by an entity that is aware of its own self. Also the benefit envisaged by man to be derived in future, could become a cause only if human self is mindful of the benefits hidden in future and here the cause is being created by the subject himself. This, as we said, is a unique phenomenon. We do not find any precedence in the whole universe where a subject may ever have created a cause for action independently on his own free will. In other words, it is the self-conscious man who, being a subject, selects his own cause and then he accepts the effect of the cause only at his own free will.

5. It is true that at occasions it seems that the animal has been able to violate his instinct but the animal does this under the pressure of a *stronger instinct*. For example, if an animal is satisfying its feeding instinct and suddenly a person attacks it, the animal will run away. In fact, here the cause of violating the feeding instinct was to satisfy the stronger instinct of self-preservation. The purpose of both these instincts was to save life. In this situation the animal came under the influence of a stronger instinct of flight as compared to the weaker instinct of feeding. Had the animal not immediately resorted to flight it would have lost its life. Hence the animal immediately sought protection by satisfying the stronger instinct of self-preservation. In each case the animal was not completely free; it remained under the pressure of instincts only.

6. Animal never resorts to over-satisfying any of its instincts. It satisfies the instincts according to their natural requirement. At the human stage, however, the attraction for satisfying the instincts supersedes their normal requirement which reflects upon the independent free will of man.

7. The cells of animal organism continue to procreate and die, and thus during the physical age of an animal its organism is replaced several times. But against this, the ideas thoughts and actions of man continue to live with the human self, unchanged and fully preserved. As against the physical changes through which the animal organism passes from infancy to childhood and then from childhood to youth and old age, preservation of ideas, thoughts and actions by human self is a perfect evidence that human self does not live in physical state or in the physical organism with which its creative stage is attached.

8. The human brain develops from childhood onwards up to a certain limit beyond which it is not the brain but the individual's knowledge that develops. Similarly in the animal stage, with the appearance of new species the brain continued to develop up to a certain limit – which is the human form of life – and beyond this limit it is not the species or the brain that we can expect to develop but it is rather the human self-consciousness which develops.

That man has become self-conscious is an indication that the physical instrument of consciousness, the brain, has reached its perfection in him. The future creation of man will, therefore, manifest itself in the development of his self-knowledge and not in a still greater development of his brain or physical body. It is clear, therefore, that man exists at a separate independent stage of his own, distinct from the creative stage of animal.

9. Brain of the animal lives in material state as a unit or nucleus of the animal organism. But at the self-conscious stage, the human self does not live in animal brain. It lives in its mental body which is non-material in nature. The nourishment of the mental body of human self is knowledge and that of the animal brain or its animal organism, the nourishment is based on material food consistent of various chemicals. This indicates that the conscious values of brain and mind are quite different. Brain, which relates to the physical organism, lives in the material state, while the mind or mental organism, which belongs to conscious self of man, is non-material. In other words, if the animal life exists in material state, the soul or self of man exists in non-material state.

10. Man feels shame and disgrace in living naked. At the very start of Human stage, the first thing which made the man conscious of something wrong (sin) was the state of his nakedness like animals. He, therefore, covered his genital parts with leaves and bark. It was perfect indication that man had attained self-consciousness and with this higher conscious light he had directly become aware of his spiritual values distinct from the low and material values of animal life. He felt low and immodest to expose his genital parts which belonged to the animal aspect of life. This shows that man lives at a separate and higher plan distinct from the low and material state of animal.

11. All physical pains and pleasures are related to animal organism. Beside pain and pleasure of the organism, there are different and distinct conscious scales of pain and pleasure of which the animal organism is never aware, and which are exclusively experienced by man. For example, failure of man to select the Right Ideal of life or failure to secure right respect and honor in social life are not pains physical in nature; these are mental pains which are experienced by self of man only. Animal organism is never aware of such pains. Similarly emotions have largely and exclusively appeared only in man. Animal organism is never aware of such spiritual emotions. It cannot even experience such emotions in imagination. This indicates that the tendency and the conscious values of man are distinct and higher than the conscious values and tendencies found in the animal organism.

12. An animal organism always remains captive of its instincts and, therefore, cannot comprehend the universe as it exists but at the conscious level of man, human self encompasses the whole universe and tries to understand the reality by living as a separate and distinct entity from without. The great desire in human self to explore this reality indicates that the conscious self of man already has initiative cognition of the eternal reality of the universe. But for this cognition, man would not have appeared as a unique entity in the whole universe. It was, therefore, the cognition of the entity which appeared in the conscious self of man which made him realize his own personality and, through it, the reality of the Creator. The urge in human self to discover the reality indicates that conscious self is

aware of the existence of such reality. The animal organism simply lives in an organization for carrying out the activities of its life and is never aware of itself as a separate entity.

13. Animal organism develops to a certain limit and then on reaching completion, its function is to satisfy the instincts. The purpose of all these instincts is to preserve and continue its life at that stage. Each instinct has a separate function and also a separate pressure for driving the animal to such actions which relate to the continuity of life of the organism. Each instinct puts its pressure direct on the organism and the organism as a subject yields to the instinct until the instinct has been satisfied. The instincts and the organism live in such a balanced organization that the organism as well as the instincts influences each other. If the organism has been able to satisfy certain instincts it gets the reward in sensuous pleasure at the material level of organism. In case, however, the organism fails to satisfy any of the instincts, the instinct continues to build its pressure and the organism remains under constant agitation. In other words, the “paradise” or “hell” of the organism is limited to the pleasure or pain up to a material level of the organism. The pleasure derived by organism by feeding or indulging in sex, lasts only during the activity of the organism in satisfying these instincts. Pain and pleasure are thus closely related to the material state of the body. The kind and level of pleasure is different with each instinct according to its usefulness in the continuation and preservation of life. For example, the instincts of sex and feeding are directly concerned with the preservation and continuation of life and accordingly great pleasure and attraction is attached to these instincts. The rich reward which the organism derives by way of instinctual pleasure helps the organism to make greater effort to satisfy these instincts. In case the organism fails to satisfy any of its instincts because of famine or abnormal social conditions, the organism suffers physical pains and stresses. The organism faces a more serious situation when there is immediate danger to its life such as internal or external injury to its physical body. In such a serious situation the signal or warning is more material and is directly related to the physical body of the organism. It appears in severe pain and agony. Such a signal which appears in pain and agony is meant to enable the organism to seek immediate remedial measures for self-preservation.

14. The instinctual pleasure or physical pains and sufferings are material in nature. As against this, the happiness and joy as well as mental pains such as worry and grief etc, are closely related to the conscious self or personality of man. The feelings of happiness as well as the mental pains are spiritual in nature because the self or personality emerges with the cognition of its source. Since human self is in the making, it seeks its source in the form of Ideals. If the self meets with success in realizing its Ideal, it feels happiness and if it meets with failure, it is struck with grief and sorrow. It should be remembered that every human action belongs to the conscious self, and the self can be conscious only if it is aware of its Ideal or purpose. The ideal may be low or high, right or wrong, but the self must have some ideal according to its conscious level. If the conscious self does not have any ideal or purpose, it cannot remain at the self-conscious stage nor can it have any personality. Thus each and every activity of man is carried out under the pursuit of his ideal and the self remains fully aware of its activities.

15. Now if we compare the joy and happiness of human self with the instinctual pleasures and similarly human grief and worry with the physical pains and stresses, we find that the instinctual pleasures are inferior and short-lived as compared to the happiness and joy of human self. The former is related to the material or physical level of life and the latter is related to spiritual state of life. Similarly the physical pains or injuries are inferior to mental or spiritual agony. In other words, the level of pain and happiness of animal organism and that of the conscious self is not different in degree but is different in kind according to the different kind of conscious values. While the level of one is low, limited and short-lived, the level of the other is high, unlimited and lasting.

16. The conscious values of the animal organism are limited up to five senses, that is, the senses of taste, touch, hearing, smell and sight. As against these, the scale of conscious values of the human self is non-material in nature and its level is unlimited. Feeling, reason, thoughtfulness, intuition and imagination, to mention some, are such conscious values with which the conscious self realizes its ideal. The sensuous values of organism remain confined to the material state of life. But the conscious values of the human self, being non-material, function at a universal scale. While the senses simply analyze the material or lower state of life, human self, with its higher conscious values, not only unveils the secrets of the universe but through these it takes itself out of the organism as a separate entity and explores the reality of the universe under the urge of discovering more and more of its Idea.

Conclusion:-

We reach the conclusion that while the sensuous values of animal organism, that is, the senses of touch, taste, sight, hearing and smell, explore the material conditions of life, the conscious values of the human self look for the reality beyond the material state of creation. Thus the senses of touch, taste, hearing, sight and smell are low in the scale of consciousness and they can never directly serve the urge of conscious self. Therefore, the animal organism or physical organism of man cannot rise above the material conditions of life. However, the conscious values of the human self being non-material remain in constant search of reality even beyond the domain of the universe. In short, when the conscious self closely observes the universe from within, its purpose is to determine its place in the material journey of his life and for this it utilizes the sensuous values of the animal organism. However, when he wants to look for the reality beyond the universe, he utilizes higher scale of conscious values pertaining to the human self such as feeling, reason, intuition, thoughtfulness, imagination etc.

It is clear from the above that man lives in a separate and universal conscious stage above the conscious stage of animal organism. Their conscious values do not differ in degree but also in kind. On completion of animal stage when life embarked on the self-conscious stage of the human being, it did not appear in the animal organism. Instead it started at a higher plan of life in a separate body. Had it not started its journey in a separate body or organism, it could not come out of the preceding creative stage of animal life. Evolutionists believe that human consciousness is merely an extension or developed state of the animal consciousness. It is because of this thinking that they call the man a “social animal.” THIS,

ACCORDING TO SOLID RESEARCH, IS MISLEADING. IT IS ALSO AGAINST THE FUNDAMENTAL PRINCIPLE OF CREATION ACCORDING TO WHICH NO CREATIVE STAGE CAN CLOSE ON ITSELF UNLESS IT HAS ACHIEVED ALL THE CONSCIOUS VALUES OF THAT STAGE TO THE AFFINITY. AND ONCE HAVING ACHIEVED ALL THE VALUES OF THE STAGE, THE STAGE COMES TO AN END. THE LIFE MUST, THEREFORE, START AT A HIGHER PLAN WITH NEW CONSCIOUS VALUES AS PLANNED OR DETERMINED BY THE CREATOR. Keeping in view this cardinal principle of creation we can be sure that the creative stage of human self-consciousness appeared only when the animal creative stage had already achieved its values to the affinity and closed the door on it. We cannot, therefore, take the self-conscious stage of human being as an extension of the animal stage.

When the higher life starts at a new stage it brings along a new functional system or body according to the conscious values to be attained. In fact, the life in the higher stage cannot appear unless it has developed a separate body for manifesting and preserving the higher values attached to the new stage. The need for bringing a new functional organism is due to the simple reason that the urge of life at the higher conscious stage is always different in kind and as such it cannot live side by side with the life having lower values and different tendencies. IF THE HIGHER VALUES LIVE WITH THE PRECEDING VALUES, THE APPEARANCE OF NEW AND HIGHER TENDENCIES OF LIFE WOULD NOT BE POSSIBLE. THEREFORE, IF IT IS ESTABLISHED THAT THE CONSCIOUS VALUES OF THE HUMAN SELF ARE HIGHER AND DIFFERENT IN KIND AS COMPARED TO THE VALUES OF THE ANIMAL, THOSE MUST APPEAR IN A SEPARATE BODY OR ORGANISM DISTINCT FROM THE ANIMAL ORGANISM. Keeping in view the higher kind of conscious values as also the tendencies of the human self, man does not live in the animal organism. The cardinal principle of creative process supports this view. We may, therefore, take it that the man took his start at the self-conscious stage in a separate body and that since the life develops the functional organism according to its own conscious level, therefore, conscious self being living beyond material state of life, the functional system developed by it must also consist of non-material organism. Human self, therefore, lives in its mental organism or to put more clearly the conscious self lives in its mental state above the material state of life.

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The purpose of our whole discussion was to establish that the self-conscious stage of human being, although attached to the animal organism, yet because of its unique conscious values and higher tendencies of life, lives in a separate stage in an independent mental body acquired by it. THIS MAKES US EASY TO UNDERSTAND THE QUESTION OF CONTINUATION OF HUMAN LIFE AFTER THE DEATH OF ITS PHYSICAL ORGANISM – THE QUESTION WHICH HAS SO FAR REMAINED MOST DIFFICULT TO ANSWER. For this purpose, let us take a look at the creative process of the different stages of the universe.

We find that one of the cardinal principles of creation is that the life on entering at a higher stage, neither comes down from that level nor loses any of the values achieved at that stage. For example, at the physical stage of creation, all the conscious values of the stage which emerged in the shape of physical laws on earth were fully preserved at the close of the stage. In fact, these laws were firmly protected to the minutest detail by the living Planet Earth. It is because of this that we do not find any flaw in the performance of the activities of

the earth. At the creative stage of plant life, the conscious values of each species were completely preserved as a kind, in the form of seed, under the overall purpose of the stage. At this stage life preserved its physical form and conscious values, that is, both the tendencies and modes of action in seed in a series of causes and effects. The purpose for preservation of these values was to ensure the continuity of life in all of its rich and vast varieties to serve as a base for the higher creative stage. At the next higher stage, the animal life preserved its values as a kind in the form of germ. At this stage, the animal acted under the pressure of instincts, similar to the principle of cause and effect. The control of animal life to overcome certain instinctual pressures by applying a stronger instinctual pressure indicates that the life at the animal stage was more free as compared to the life existing at the physical and plant stages. Since, however, the life at animal level still remains in material state, it is not aware of it.

At the next higher stage of human being, the human self lives in a separate creative stage. Therefore, it preserves its conscious values in the 'seed' or 'germ' of its self or soul. **THE MOST IMPORTANT POINT TO BE NOTED IS THAT IN ALL THE CREATIVE STAGES PRECEDING HUMAN SELF-CONSCIOUS STAGE, THE CONSCIOUS VALUES WERE PRESERVED AND PASSED ON BY EACH ORGANISM IN KIND AND NOT IN 'PERSON' OR 'SELF'.** It is because at those stages life was not aware of itself or its personality and was living in material symbols. Hence it could preserve its values only in kind by passing the same through organism to organism. Life up to Animal Stage was in fact driven by a series of causes and effects and the whole system was preserved by life in material symbols in the form of seed or germ to ensure its continuity. For example, at the vegetative stage, the individual distinction of a mango tree is in its kind or species and not in its 'person'. The reason is that whether it may be a mango tree or a wheat plant, the life in plants is never aware of itself and hence it can act more or less at a mechanical level under the principle of cause and effect. (It may be made clear that nothing is mechanical in this universe; even the atom contains life and so it is relatively free to act. Freedom and knowledge are the attributes of life or consciousness. The more the life is aware of the purpose, the more it is free to act on its own). Therefore, at the vegetative stage, each species strictly remains alive to its conscious values and fully preserves them to the minutest detail. It is because of this that each species like a trade mark protects its shape and values.

Similar is the case with the creative stage of animal life. The animal stage is also a material state and it preserved the conscious values of its species in kind under the overall plan of the stage. It may be a horse or a lamb; each preserved its values as a kind or species. The organism is developed by conscious values and the conscious values live through organism. In both the cases, life exists and controls the organism unconsciously by symbols of differentiation or through series of causes and effects.

As compared to the values preserved in kind at these stages, the values preserved at the human stage are 'personal' as implied in the word 'conscious self'. If we take away the conscious self, no conscious value pertaining to the self or person can exist or survive at the human stage. **AS SUCH, THE CONSCIOUS VALUES AT HUMAN STAGE MUST REMAIN 'PERSONAL' WITH EACH INDIVIDUAL OR CONSCIOUS SELF.**

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From our discussion it is clear that (a) the human self lives independently in its mental body or mental state because of the non-material values of the self; and (b) human self cannot die nor it can be transferred from self to self like the organic life of plants and animals, because human self lives as a unique self-conscious entity. At the human stage these are only the conscious values of his physical body which are transferable and which remain subject to death and disintegration. But the human self who lives in a separate non-material state cannot simply die as it is against the fundamental principle of creative process according to which life can never come down from the level it has achieved nor can it lose its conscious values. Life must protect those hard earned values in its minutest detail as otherwise the process of creation cannot proceed.

All the creative stages preceding self-conscious stage were in fact the creative stages of the conscious self or man. Since the conscious values created prior to the creative stage of self-consciousness were in preliminary stages and were meant to prepare the ground for the appearance of self-conscious man, they were living in an unconscious state or the material state of life. In this state life being not aware of itself continued to develop and transfer through procreation. On reaching the human stage, life became directly aware of its Creator and with the cognition of its source it came to its own. All the activities of man were now triggered by the conscious self to discover more and more values of the ultimate reality which had made the man conscious of himself.

Like a single organism each stage lives as a unit and has a particular goal to reach. Since the values to be achieved at a certain stage are unlimited and divergent and cannot be achieved in a single unit of conscious self, therefore, unlimited number of 'selves' are created. It is natural, therefore, that each self after having lived its maximum time of physical life must make way for the next self. (As to where the self goes after leaving its physical body which serves it as a tool during its physical life is indeed a well guarded secret which is not without great wisdom. However, those few who live at the highest spiritual level do have full insight but we on our part need not go beyond what we have stated. It should suffice to convince that man does not die with the death of his physical organism as nothing can escape the power grip of the creative process). Because of having a common purpose to achieve, the human selves have natural attraction and attachment with each other. IN FACT EACH CONSCIOUS SELF REMAINS INCOMPLETE WITHOUT THE OTHER COMPLEMENTARY AND SUPPLEMENTARY 'SELFS'. THIS ATTACHMENT IS SO STRONG THAT IT ALWAYS REMAINS THE URGE OF EVERY SOUL TO WIN THE APPROVAL AND APPRECIATION OF THE OTHER HUMAN BEINGS FOR SUCH ACTIONS OR DEEDS WHICH ARE ADMIRER BY THE HUMANITY. It is the dominating urge of self to live united with fellow human beings. This urge is found at all the creative stages of life subject to the conscious level of the stage.

At human stage, each self has a natural urge to discover more of the ultimate reality and impart whatever knowledge it may have gained to other fellow human beings so that mankind may succeed reaching its ultimate goal as a single unit. By imparting knowledge to others, man not only satisfies his own urge and provides nourishment to his mental organism, he also helps to provide mental food for nourishment to the other human selves.

The greater urge behind man's social life is to share the thoughts, ideas and actions of each other. Various Research Centres, Academies, Educational Institutions, Seminars and other exploratory activities of man vis-à-vis dissemination of knowledge through pen and paper help mankind to know each other, of their aims and goals. IT SHOULD, HOWEVER, BE BORN IN MIND THAT SUCH ACTIVITIES OF MAN DO NOT SUGGEST THAT BY DISSEMINATING KNOWLEDGE OR PROVIDING MENTAL NOURISHMENT TO OTHER SELFS, THE MAN TRANSFERS HIS OWN SELF OR PERSONALITY WITH THE TRANSFER OF KNOWLEDGE. On the contrary, its purpose is to strengthen the self or soul by providing it with mental nourishment. Therefore, it must be understood that like the plants or animals, the human self or personality does not transfer either through germ or by disseminating knowledge to each other.

IT IS THE CONSCIOUS SELF WHICH IS THE REAL LIVING VALUE AT THE HUMAN STAGE AND WHOSE DEVELOPMENT IS THE PURPOSE OF CREATIVE PROCESS. IF WE BELIEVE THAT EACH SELF IS MORTAL, IN THAT CASE THE WHOLE CREATIVE PROCESS WILL PROVE USELESS EXERCISE BECAUSE NOTHING WOULD SURVIVE AT THE CLOSE OF THE SELF CONSCIOUS STAGE OF HUMAN BEING. This amounts negation of one's own self as well as the negation of the creative process. Therefore, those who think that self continues to meet with death and destruction, they cannot contribute to the cause of humanity because in that case those selfs must be already dead. Such selfs remain ignorant of the living process of humanity as well as its eternal spiritual values; hence their contribution, if any, can only block the righteous cause of creative activity. If we believe in the creative process we will have to believe that human self can never die with the death of its physical organism.

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Man does not die from another point of view. With the reflection of reality from within, the human self begins to recognize its own self. It is always with reference to the other reality that human self can know of itself. Thus once having recognized his self, human soul or conscious self cannot accept any change. Even death or destruction cannot occur to the soul. DEATH OF SELF WOULD IMPLY THE DEATH OF THE ULTIMATE REALITY OR THE SOURCE BECAUSE OF WHICH SELF IS BORN AND COMES TO KNOW OF ITSELF. This further leads us to the conclusion that the conscious self of man is such a reality which once having recognized its source, the 'other reality', can never be destroyed.

At the self-conscious stage, the self preserves all of its thoughts and actions to the minutest detail in its mental apparatus. It is because of this that while animal organism constantly remains subject to change, human self or personality remains firm. Human self though remains attached to the animal organism from its infancy to old age, it nevertheless preserves its ideas, thoughts and actions independently as a separate individuality. HAD THE CONSCIOUS SELF BEEN SUBJECT TO ANY CHANGE, ITS THOUGHTS AND ACTIONS COULD NEVER SURVIVE. The fact that the conscious self of man strictly preserves its thoughts and actions is supported by Freud as a result of series of experiments conducted by him on human mind. It may be pointed out that the term 'id' or 'unconscious' used by Freud for human mind or personality is the same which we call 'conscious self' and which according to our study preserves all the conscious activities of man. Freud writes:

“There is nothing in the id which can be compared to negation and we are astonished to find in it an exception to the philosopher’s assertion that space and time are necessary parts of our acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Creative impulses which have never pushed down to the id by repression are virtually immortal and are preserved for whole decades as though they had but recently occurred.”

The answer to Freud’s surprise that each and every event is preserved in id and that there is nothing corresponding to the idea of time is very simple. THE PURPOSE OF PRESERVING THE EVENTS BY THE ID IS NOTHING BUT TO ENSURE CONTINUITY OF LIFE AFTER DETACHING ITSELF FROM THE ANIMAL ORGANISM ON ITS DEATH. We know the laws of time and space are applicable in this universe only. If there exists certain other universe other than the universe we know of, that must be living outside the realm of time-space system of this universe. In our present life, each and every action of ours is materialized within the time and space system – a system which is relative. But if, according to Freud, we do have any mental life free from the time-space effect, it supports our view that human self will continue to live after the death of the physical organism. Death to the physical organism is itself the result of time-space effect. Since human mind or self lives beyond the realm of time and space as discovered by Freud in his experiments, it implies that death cannot come to the self; it only comes to the physical organism which lives in a material state and is subject to time and space limitations.

Preservation of events and thoughts by the self further shows that mental apparatus or system with which the self is intimately associated is not the product of physical organism. It is because as we discussed above, the physical organism remains constantly under change. After every three years the cells of the organism are completely replaced by new ones and then reaching a certain age, they show decline and decay, resulting in the disintegration of organism. We do not, however, find any change or downward trend in the mental system of the self where, according to Freud, even after passage of decades all the events, thoughts and actions remain preserved as though they had but recently occurred.

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We have discussed some of the most important aspects of life and as a result we have reached some very important conclusions. The first and foremost conclusion is that at the vegetative and animal stages of creation, conscious values of life were preserved in the form of seed or germ and that the purpose for preservation of these values was to ensure continuity of life at those stages. Life at those stages was transferable because up to animal stage life was not yet conscious of itself and hence existing in material state, it could protect its values only through procreation. At the human stage, however, human self was non-transferable. It could, therefore, continue to live even after the death of its physical organism which remains subject to change and disintegration. Life at vegetative and animal stages was not aware of itself and, therefore, merely existed in unit organizations which could easily transfer its values through organisms. For example, at vegetable stage, the

seed of plant contains the whole plant. Similarly, at the animal stage, the germ fully preserves and reproduces the instinctual as well as conscious values of the animal. AT THE HUMAN STAGE, ALTHOUGH PHYSICAL ORGANISM OF MAN IS REPRODUCED THROUGH GERM BUT THE CONSCIOUS SELF, WHICH LIVES IN ITS MENTAL STATE, SEPARATE FROM THE ANIMAL ORGANISM, CANNOT BE REPRODUCED OR TRANSFERRED THROUGH SEED OR GERM. The conscious self appears as a unique entity where all its thoughts, ideas and actions live fully preserved, as leaves, branches and trunk of a tree live in the seed. The cardinal principle of creation tells us that life neither comes down from its level nor loses its values. Therefore, each 'self' preserves its conscious life. PRESERVATION OF CONSCIOUS VALUES BECOMES MEANINGLESS UNLESS THESE ARE MEANT TO ENSURE CONTINUITY OF LIFE. Hence HUMAN SELF CANNOT DIE; it is against the creative process of life. The purpose of creation of all the stages preceding human stage was to create self-conscious being. Life in the preceding stages continued to change and build, step by step. The purpose of these changes and also the process of death and procreation was nothing but to explore and reach the ultimate reality. Had it not been so, life in each stage could have continued indefinitely and as such would have emerged as an entity by itself. Therefore, we cannot ignore the fact that all the preceding stages or, in other words, the whole universe was raised to create the human being. Having recognized its source, life in man comes to stay eternally as the manifestation of its Creator. The physical death of organism in fact opens for it new vistas of life full of yearnings and attraction. The human self or soul is still in the making and until the Creator completely manifests Himself in man as determined by Him, the conscious self is bound to struggle and inculcate more and more of the attributes of its Creator and thereby draw nearer to Him.

MOST IMPORTANT

LIFE TO PROCEED ON RIGHT IDEAL ONLY

After leaving the physical organism on death, the human soul or self passes to its pure psychic state. However, the soul can build its psychic world only in the light of activities made by it in its present life. Man lives with his Ideals. Even those who deny this inner psychic urge of their self, already live with the Ideal; although their Ideal may be low or based on negative values because of sheer ignorance of their own selves. The self can, however, attain permanent satisfaction only if its Ideal is based on the attributes of the very self. It is because real satisfaction cannot be achieved if the Ideal lacks in its qualities and attributes as are embedded in the self or soul. For instance, human self enjoys freedom, it gives decisions, it is conscious of itself, it has the attributes of love and attraction, it is aware of eternity. Accordingly the Right Ideal must have the similar attributes as manifested by the soul. It follows, therefore, that only such Ideal or Ideology which is based on the attributes of human self can satisfy the self to identify with. The Ideal is the half of the human self and it lives in soul just like the two parts which live in the unit seed. IF WE TAKE AWAY THE IDEAL, THE HUMAN SELF CANNOT EXIST, THAT IS, IT CAN NEVER KNOW OF ITSELF.

Although the human urge is to love and seek its Creator whose reflection he finds in his self, yet as he is in the making, he may misuse the gift of freedom and adopt some wrong Ideal. Mankind has been provided guidance by the Creator through the highly conscious persons (Divine Messengers) created by Him under the creative process. Thus those people who follow different Ideologies in fact live as different species of human self. According to the creative process, there is only one Right Ideology as the truth is only one but the forms of wrong are many. Therefore, the next stage of conscious light must build or start on the spiritual values attained by the followers of the Right Ideology. All the other species have to suffer as a natural consequence. In other words, those who remained blind in the present stage of creation cannot see the light that will appear at the next higher stage. Such people will have to pass through great mental and spiritual agony to make them fit for reaching that conscious light. This is similar to the various species of animals in this world which are consciously blind as compared to the conscious light bestowed on man.

MATERIALISTS

The wrong Ideologies which negate the spiritual values of human self keep the human self blind. THE FOLLOWERS OF SUCH IDEOLOGIES BELIEVE IN THE REVERSE ORDER OF CREATION, THAT IS, THEY THINK THEMSELVES AS THE PRODUCT OF MATERIAL FORCES. THESE PEOPLE ARE PRONE TO ANNIHILATE THEIR SELFS OR SOULS FOR EVER AND THUS THEY MAY NEVER ATTAIN THE SPIRITUAL LIGHT IN THE NEXT STATGE.

This is the fundamental law of the creative process that life must start and advance on right conscious values. The conscious light at the next higher stage is spiritual light of the glory of the Creator and as such, only that part of humanity who had faith in the Creator and developed their selfs in right direction can see the glory or light at the next higher stage. It is high time, therefore, for those who have the gift of worldly life to choose the Right Ideology for their smooth march in the next tier of their life.

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(With profound gratitude to Dr. Mohammad Munir)